

THE
Rector Corrected,
 OR,
Forgery Dissected
And Laid Open :

In Answer to *EDW. COCKSON,*
 Rector of *Westcot-Barton* in the County
 of *Oxon,* his Book Falsly Called

Quakerism Dissected and laid open,
 Wherein near 600 of his Forgeries, False-
 hoods, Perversions, and other Abuses in
 Relation to his Pretended Quotations
 out of the *Quaker's* Books are Detected
 and Exposed.

By *JOHN WHITING.*

With something in Relation to his Pedegree.

Prov. xviii. 17. *He that is first in his own Cause seem-
 eth Just ; but his Neighbour Cometh and searcbeth
 him.*

Job 13. 4. *But ye are Forgers of Lyes, ye are all Physi-
 cians of no value.*

L O N D O N :

Printed and Sold by *J. Sowle,* in *White-
 Hart-Court* in *Gracious-Street,* 1708.

THE REVEREND

OF
THE

OF
THE

OF
THE

OF
THE

OF
THE

OF
THE

OF
THE

OF
THE

OF
THE

OF
THE

OF
THE

THE PREFACE.

Friendly Reader,

WHosoever thou art unto whose Hands this following Treatise may come, I desire that Moderation of thee, as to Peruse it with an Impartial Mind, and if thou hast met with, or Read our Adversaries Book, to be so Just to us, as to Read this also, and Judge uprightly between us, of whose side the Truth and Justice of the Cause doth lie; and as thou findest it, even by Plain Matter of Fact, True or False, so let thy Unbiafed Judgment give Determination.

I would not have the weight of Guilt lie at my Door of Injuring any particular Person or People as he hath done us, for all the Reward this World can give, and what should prompt him to it, I can't imagine, besides that Evil Spirit that Rules in the Children of Disobedience, or his own Corrupt Interest, for fear his Hearers should turn from him, on the Quakers having a Meeting in his Parish, and therefore he hath (like some of old) made Lyes his Refuge, and under Falsehood hath he hid himself, Isa. 28. 15.

But this know, Reader, he began with us, and not we with him; † we were Quiet in the Land, seeking Peace, and following it with all Men as much as might be, and medled not with them, nor seeking Occasion against any, but as they

† See R.
Claridge's
Melius
Inquiren-
dum. §. 1.

The PREFACE.

gave it, willing to enjoy our Liberty the Law allows us, without injuring any; but when we are for Peace, they are for War; every day they wrest our words, all their thoughts are against us for Evil, tho' we han't sought to render Evil for Evil, but to overcome it with good.

But since the Government hath been pleased to grant a Tolleration for Religious Worship, that our Enemies cannot exert their Enmity against us in Persecution as formerly, they endeavour to vent their Hatred against the Truth and us; this way of opposition, now they can't at one way they will another; what Falshoods, what Calumnies, what Forgeries and Perversions han't they been Guilty of, to deprive us of our Liberty, even so as to render us no Protestant Dissenters, as this Edw. Cockson hath done; with what success any may judge by the effect of his present undertaking. But he that disappointed them formerly, that frustrateth the tokens of the Lyars, and maketh Diviners mad, that turneth Wise Men backward, and maketh their Knowledge Foolish; that puts a Hook in the Jaw of the Leviathan that Crooked Serpent, and turns him wh. ch way he pleaseth; that Ruleth in the Kingdoms of Men, and bath the hearts of all Men in his hand, and as the Rivers of water he turneth them whither soever he will. He can, and I doubt not will disappoint them in this also, and bring their work to nought, and turn it to good to his People, as he hath often done the devices of their Enemies, and cause the wrath of Man to praise him, to whose just determination we leave our Righteous Cause.

16. 44.
25.

Prov.
21. 1.

Reader, be not discouraged to find such opposition from Men of Corrupt Minds, who Fight
for

The PREFACE.

for their Pay, for 'tis no new or strange thing, *it was always the Lot of Truth to be opposed by* Worldly minded Men, and for him that is born after the Flesh, to persecute him that is born after the Spirit, Truth and its Children *lay always Cross to the World, and therefore no wonder that it hateth them.* It hated him (who is the Captain of our Salvation) before it hated us, and the Servant is not greater than his Lord. If we were of the World, the World would love us, for the World loveth its own, but Wisdom is Justified of her Children.

But for our parts, we have no Wordly Interest to carry on (as the Priests have) no Secular Advantage to seek or expect, our Religion is purely Conscientious, and what we rather expect to Suffer for in this World, than gain any Worldly Advantage by, our Reward is with the Lord, and our Portion with our God.

I have been somewhat Larger in the following Answer than at first I intended, having Quoted our Friends Books on most of the Material Heads, to Confront him as to his Falshood in the Quotations, and have Quoted some of their own Authors, not only in Confirmation of what we hold, but also several of the Priests Books, especially in the Conclusion, to Convict them of their own Errors, both in Principles and Practices, by which the Reader may see how easily we could out-balance him in Reality that way, what he hath only pretended to do, especially if we would Improve it as he hath done.

The Publication hereof hath been prolonged beyond my Expectation, by some Intervening Delays, since it was first Written, but now, being


The PREFACE.

being Finished, I Recommend it to God's faithful Witness in every Conscience, desiring the Reader's Judicious Perusal, and Charitable Judgment, and that thou wilt never more take things on Trust from our Adversaries, but see and Examine for thy self, like the Noble Bereans, who searched the Scriptures daily, whether those things were so, or no; recommending thee to the Guidance of that Good Spirit of Truth which our Lord and Saviour Jesus Christ Promised his Disciples to send in his Name, to lead them into all Truth; which as thou takes heed unto, will make thee Wiser than thy Teachers; and that thou mayest walk in it, as all that are Saved must do, is the Desire of

Thy Real Friend,

*London, the 15th of the 3d
Month, 1708.*

JOHN WHITING

 Note, Whereas E. C. in his Introduction, P. 1. Calls it a full Discovery of the Errors of the Foxonian Quakers, as if it was not of all Quakers, he might have said Cocksonian Quakers, viz. Such as are of his own making, for 'tis such he discovers, by misrepresenting the True, putting false Vizards on them, as the old Heathen Persecutors used to do by the Ancient Christians, in putting Bears-Skins on them that the Dogs and Wild-beasts might the readier fall on and Worry them.

TH

THE CONTENTS.

| | |
|---|--------|
| T HE Introduction | Page 1 |
| The Author's Letter to Edward Cockson, | p. 2 |
| Our Adversaries Injustice towards us | p. 5 |
| E. C.'s Sect. 1. Of his pretended Blasphemies, Answer'd, | p. 6 |
| His Sect. 2. Of the Quakers Invektives against the Govern- ment, Answer'd, | p. 12 |
| Samuel Filsher Quoted | p. 13 |
| E. C.'s Sect. 3. Of the Quakers Injustice unto them, &c. Answer'd, | p. 17 |
| His Section 4. of the Quakers Hatred against their Persons, &c. Answer'd, | p. 18 |
| Robert Barclay Quoted | p. 23 |
| E. C. His False Quotations or Forgeries, | p. 25 |
| Concerning the Scriptures, p. 26. 71. 86. 112. | |
| Concerning Immediate Revelation, p. 29. 71. 90. | |
| Concerning the Trinity, p. 30. 72. 91. | |
| Concerning Christ Jesus, p. 30. 72. 92. 112, &c. | |
| W. P. Cited, p. 93. W. Bayly Quoted, p. 30. R. Bar. p. 35. W. Pen Ibid. & 36. and the Author, p. 37, &c. | |
| Concerning Christ's Satisfaction, p. 43. 73. 94. ult. | |
| Concerning Justification, p. 43. 73. 95. | |
| Concerning the Light within, p. 45. 74. 96. 116, &c. | |
| R. Barclay Quoted, p. 47. and G. W. p. 48. | |
| Concerning the Resurrection, p. 49. 78. 79. | |
| Concerning the Great Judgment, p. 50. | |
| Concerning Baptism and Supper, p. 51, 52. 79. 99. | |
| Concerning the Church, p. 53. 79. 100. | |
| Concerning the Ministry, p. 55. 80. 100. | |
| Concerning Tythes, p. 57. 82. | |
| Concerning Meetings, p. 58. 83. 101. | |
| Concerning some other Points, p. 59, 60, 61, &c. 83, 84. 101. | |
| Remarks on his False Quotations, p. 62, 63, &c. | |
| W. Wall Cited against him about Quotations, p. 64. | |
| The Sum of the whole Quotations, p. 66, 67. | |

The Contents.

- Books Answering all Objections*, p. 68, &c.
Dr. Edwards Cited, Concerning Elliprick Defects, p. 69.
Sound Doctrines Opposed by E. C. p. 70.
See the former Heads. Also,
Concerning Womens Preaching, p. 81.
Dr. Edwards Cited on it, Ibid.
Some of his manifold Perversions, p. 84.
See the foregoing Heads. Also,
Concerning the Sufferings of the People of God, p. 85.
Edw. Bur. Cited, Ibid.
Concerning the use of Reason, p. 90.
Concerning Sanctification, &c. p. 96.
Concerning Original Sin, p. 99.
Concerning his Unfair Way of Writing, p. 102.
Dr. Edwards Cited against him, p. 103.
Double Quotations, p. 103. *nor Book, nor Page*, p. 104.
Books but no Pages, p. 105. *sometimes Adversaries Books*
and Words, Ibid. *The same over again*, Ibid. *Doubtful*
Titles, Ibid. p. 105.
Some of his Apparent Lyes, p. 106.
Near Fifty more False Quotations, p. 110.
Allusion to his Conclusion on the Quotations, p. 111.
Remarks on his Key, p. 112.
Fifty more of his Falsehoods Refuted, Ibid.
Remarks thereon, and some other Notes, p. 119.
His Blasphemy against the Light of Christ, Reprehended, p. 120.
Several Unscriptural Practices of him and his Brethren, p. 122.
— *And Erronious Doctrines out of their own Books*; *A*
R. Mountagu, p. 124. *T. Rogers, and R. Hooker*, p. 125.
John Hales, p. 126. *Bp. Taylor, and Dr. Pierce*, p. 127.
Dr. Tillotson, and Step. Nye, p. 128. *T. Bennet*, p. 129.
And finally, D. Edwards's Censure of divers Doctrines and
Practices of some of their chief Preachers, from p. 133, to 144
A Touch at his Pedegree, p. 145.
The Conclusion, with Work for E. C. p. 146.
Postscript in Relation to E. C's Letter, in Answer to mine, and
my Reply, &c. p. 148.
- See the ERRATA at the End of the Book, before Reading

THE Redtor Corrected;

OR,

FORGERY

Dissected, and laid open, &c.

THIS *Edward Cockson* having of Late Years set up for a *Champion* against the *Quakers*, and from his great *Enmity* against the Truth (broken forth in our day) and the Professors of it, (for the *Enmity* Gen. 3.15) was placed *between the two Seeds* from the beginning) having written several Scurrilous, Lying Books against us; to one of Which, our Friend *Richard Claridge* having fairly and fully Answer'd; and therein taking occasion to detect divers *Erroneous Doctrines* out of several of the *Priest's* Books, even such, as they cannot justly pretend to Charge us with (to which I could add a great many more) *This Angry Priest*, instead of a *Sober and Modest Reply* in Vindication of his *Brethren*, falls *Fouly and Unchristianly* on *Richard Claridge*, and the whole Body of our *Friends*, falsely pretending a *Faithful Discovery* of near 600 of their *Errors and Horrible Blasphemies*—sincerely Collected out of their Choicest

A

Tit. Page 1

cest

cest and most Celebrated Writings; and that he
 Pref. p. 8. *hath been faithful in his Quotations, and hath not*
(like R. Claridge) made them speak contrary to
the whole Scope and Design of their Authors; and
yet this is what Edward Cockson hath done, ma-
king them speak what they never thought of; for
his Quotations are generally false, as shall appear
hereafter; and the rest, setting aside his Noto-
rious Perversions, need little Defence. And yet
he has not Convicted R. C. of one false Quota-
tion, or Answer'd his Book; but pretends, that

Pref. p. 6. *it is the present Leanness of his Purse that re-*
tards the Production and Publication of a full An-
swer to him; (as if he wanted a Salary to write
against the Quakers) and yet could Charge his
Purse and Conscience too by Publishing manifest
Falshoods against them; which when I met with,
being Published in the Post-Man the 3d of the last
Month, and turning it over, I found a grievous
 Book,
 page 29. *Charge against my self; which as soon as I read,*
I knew to be wrong, and comparing it with my
Book, out of which he pretends to take it, found
it to be a Gross and Palpable Forgery; Which lead
me to search further; and finding many False
Quotations throughout his Book, I felt a Con-
cern upon me to lay open his Notorious False-
hood to the view of all Sober and Impartial
Readers. But before I would proceed, I sent him
the next Post the following Letter.

To Edward Cockson, Rector of Westcot-Barton
in the County of Oxon.

London, the 6th of the 11th Month, 1707.
 Edward Cockson,

“ I have lately met with a Book under thy
 “ Name, Intituled, *Quakerism Dissected and*
 “ *laid open*; where in P. 29. I find this Para-
 “ graph.

graph. The Quakers distinguish between Jesus, and the Body of Jesus, and utterly deny that that blessed Man Jesus and his Body had any proper and meritorious share in our Redemption. John Whitings Judas and Chief-Priests, p. 102. 107. 209. Now I am the Man that writ that Book, but there are no such words in either or any of those Pages, nor any thing like them, or any where else in my Book; that I utterly deny that blessed Man Jesus, and his Body had any proper and meritorious share in our Redemption, prove it if thou canst, I'll joyn Issue with thee upon it, and am content the whole Controversie shall turn on this Point; and wert thou nearer, I would meet thee before ever so many upon this Head; so that instead of *Laying open the Quakers*, thou hast *Laid open thy self*, and given me an occasion to detect thee; Is this to be faithful in thy Quotations, as thou saist in thy Preface? If the rest of thy Book is like this, what Credit is to be given to it; what, make me deny the Lord that bought us! when I never had such a thought in my heart, but always dearly own'd him, and the merit of his Coming and Suffering for our Redemption, as my Book, p. 62, 63. and 150. will shew: Herein thou hast done me much wrong, and if thou dost not give me Satisfaction, so as to Clear me as publickly as thou hast Aspersed me, I will (God willing) Expose thee to the Nation in this and other Passages, enough to spoil thy Credit as to thy Book, with any that have the least Grain of Honesty, and are not willing to be deceived; but was willing to write

“ to thee first, before I proceed further
 “ (to see how thou wilt *Clear* thy self) else
 “ I shall speedily, and in a way perhaps thou
 “ little think’st of. I have much more to say
 “ in my *own Behalf*, and others of *my Friends*
 “ Concerned, on a transient view of thy
 “ Book; but expect thy *Answer* to this first;
 “ and in the mean time rest

Thy Abused Friend,

JOHN WHITING.

Direct for me at the *Blew-Ball*
 in *High-Holbourn*, London.

I went to the Printers (or Booksellers) to
 see the Copy, whether it was so in that, but
 could not see it; I went also to the Bishop of
Oxford’s Lodging to lay it before him, to see
 whether he would stand by him in it, or dis-
 own it; but he being out of Town, I could
 not speak with him.

And hearing nothing from the *Priest* in two
 Weeks time, I sent it to him again, inclosed in
 a Letter to *Richard Vivers* of *Banbury*, to con-
 vey to him for the more certainty, with this
 Postscript.

E. C. “ I sent a Copy of this two Weeks ago,
 “ but not hearing from thee, I have sent it again
 “ by a Friend, that I may be sure it came to
 “ thy hand, and have thy Answer, which I
 “ expect. J. W.

And the 30th of the same, I receiv’d a
 Letter from *R. Vivers*, signifying he receiv’d
 mine, and according to my desire, sent it by a
 Friend, who deliver’d it into E. C’s own hands

and

and that he said, He had receiv'd one before, but did think to have taken no notice of it; but now having receiv'd another, he would answer it.

But having no Answer yet, and no other way left to clear my self and Friends, but by Print, I proceed as follows.

We have been often grossly abused even in Quotations, especially by G. Keith, and F. Bugg, as I have often observ'd, and Convicted G. K. of many, in that very Book of mine, which this Priest falsly quotes: But it would have been more honest to have endeavour'd the Clearing of them, or brought his Brother Keith to own his Falshood, and his Eight Brethren Priests in falsly attesting the Truth of them (if he had the Book) rather than have gone to have added more to the Number, which was too Great before; and many more I could, both out of Keiths and Bugg's Books (having more of our Friends Books to Examine them by than many others have) though we have not always counted it worth our while to take notice of them. But when I observ'd the Notorious Forgery of this Priest, in making me even deny the Lord that taught us, and to grow so Insolent on our Silence as to abuse us at any rate, I could hold no longer; but as Cræsus his Dumb Son when he saw one going to kill his Father, Cried out, *Rex est, Cave ne Occidas.* So I cannot but take some notice of it, (R. Claridge being at present engag'd in another Service) not to thrust my Sickle into another Man's Harvest, or as a full Answer to his Book, leaving what more particularly concerns R. C. for him to Answer at his leisure, especially as to the Priest's Railing, Detraction, Scurrility, and other Unchristian

ment of him, as he shall see occasion; tho' I have seen several Testimonials in R. C's behalf, which represent him quite another Man than this Priest would render him, while he was one of the *Episcopal Clergy*; which I could have produced in his favour, but leave it to him, being so sufficient to his own Defence: my Design being chiefly to *Expose the Author* as to his *pretended Quotations*, which more generally Concerns the *whole Body* of our *Friends*.

Would our *Adversaries* be but so *Just*, as fairly to *Quote* our *Books*, by setting down our *own words* in such *entire Periods*, as might *express* the *Sense* of the *Author*, and not such *Bits* and *Scraps* as apparently *break* and *spoil* the *Sense*, we would even venture it, let them do their worst; our *Books* would then *speak* for themselves and *Authors*; but this they know would not do their *Business*. Yet if they will still be so *unjust* as to *clip* and *pervert Sentences* at their *pleasure*, to make them *speak* what they *would have them*, they must not think 'twill always *pass so*, either to *advance* their own *Cause*, or *stifle Truth*, or think 'twill never be *Examined*, the World will not be always *hoodwink'd* by them; and I hope this will give *Occasion* to *watch* them the more *narrowly* for time to come.

P. 1.

He begins by way of *Introduction* to lay before his *Readers*,

1. *A short Specimen of their Blasphemies against God.*
2. *Of their Invectives against the Government.*
3. *Of their Injustice unto us in respect of our Properties.*
4. *Of their Hatred against our Persons of whatsoever Calling, &c.*

Of

Of all which I shall give a few Instances of his Injustice and Fallacy, and so proceed.

E. C's. SECT. I. Of his pretended Blasphemies Answer'd.

And 1st, I shall shew that the Quotations he brings as to his pretended Blasphemies, are chiefly out of our Adversaries Books; as Higginson's Relation of the Northern Quakers, and the Priests of Newcastle's Book called the Perfect Pharisee, &c. which is very unfair, and just as if we should go to seek the Protestants Principles out of their Popish Adversaries Books, who to be sure would Represent them to the worst advantage; which is enough to Convi^{ct} him in the very Entrance, and it's bad stumbling at the Threshold.

For 1st, He begins with G. Fox, their first Founder (as he calls him) who (saith he) hath said that he is equal with God,] but how doth he prove it? why he Cites Brief Relat. p. 2. an Adversaries Book as above-said; which G. F. denied, and J. N. who was present at the Examination of it before four Justices who were satisfied to the contrary; and the Witnesses when they came to the Sessions at Lancaster to prove it, could not agree about it, but were confounded, so that the Justices did not Credit them; and several that were at the Meeting when the words were pretended to be spoken, witnessed that there were no such words spoken; so that G. F. was Clear'd in open Court, and the Priests were Defeated; and many seeing their Deceit and Envy were Convinced of the Truth that day. See J. N's Answer to the Perfect Pharisee, p. 4. G. F's Journal, p. 88, 89, &c. Judge then of this Man's Credit in going to bring up this Lying Story again; he may well say, Oh detestable, for so it is.

P. 2. 2. That he was the Christ the Eternal Judge of the World, and for this he Cites *Ibid* (viz. the *Adversaries Book* above) p. 3. *Sauls Errand*, p. 7, 8. *Perfect Pharisee*, p. 4. Now in *Sauls Errand* there is nothing to that purpose (which shews his falshood) and the other two being *Adversaries Books* are not to be Credited, nor he in it, 'till he bring better Evidence; so this is like the former.

Ibid. 3. That he was the Light of the World, him by whom the World was made, &c. *Teachers of the World unveiled*, p. 27. This is plain in the Place quoted, that he spake not of himself, but of Christ, who said, *I am the Light of the World*, &c.

Ibid. 4. That he was the Son of God, and that his Kingdom was not of this World, Letter to O. Cromwell. *Answ.* I know not what Letter he means, nor does he cite any Book or Page where to find it, if in Print; if not, we are not to Credit it; for if Print can be *Alter'd* and *Perverted* in Quotations, as it's plain by this Priest, much more if only in *Writing*; tho' to be a Son of God, or the Sons of God, is no more, than all that are led by the Spirit of God are, *Jo.* 1. 12. and for his Kingdom not being of this World, the Servant is not greater than his Lord, and as his Kingdom was not of this World, neither is ours. This shews how weak his Work is.

See also
Rom. 8,
14. 19.
1 Jo. 3.
1, 2.

Ibid. §.2. He Quotes *E. Bur.* who he says Calls *G. Fox* the Branch, the Star, &c. This is to go among Friends, p. 19. This is falsly Quoted, for there is no mention of *G. F.* there, nor intended, but the Branch and Star of Righteousness, (Christ Jesus,) which hath appeared in our day. In like manner

manner he Quotes *John Whitehead, Small Treatise* p. 4, 5. Speaking of this Fox (says he) said that the Covenant of Life and Peace was in him, and that the weary came to rest under his Branches, &c. But I can tell him, *J. W.* did not speak of *G. F.* there, nor mention him; but both he and *E. B.* spoke of the Branch and Tree of Righteousness, viz. the Truth that sprung up and spread forth in our day, in which the Covenant of Life and Peace is, that the weary came to rest under its branches. What then shall we count of such an Adversary as this? this is enough to Convict him of Forgery and Falshood, if I went no further.

P. 3.

He sets down a pretended Letter of *Josiah Coale* to *G. Fox*, which he says was Printed; but I ask where, except in our Adversaries Books, so that I know not whether it is Genuine or no; however the stress seems to lie in that, he did Govern and Rule in Righteousness, and his Kingdom was established in Peace, &c. Now if the Saints are made Kings and Priests unto God, and must possess the Kingdom, then they must have a Kingdom and Dominion, tho' Spiritual; so that this is nothing but Cavil and Perversion.

Ibid.

Rev. 1. 6.
Dan. 7. 22.

He brings a pretended Letter of *J. Audland* to *G. Fox*, which we don't own, and I do not believe it to be a true Copy; besides, it was Dated two or three Years after the said *J. A's* Death, as I manifested in one of those very Pages which he Cites out of my Book, viz. p. 107. which had he been Fair, or had any Ingenuity in him, he might have took notice of, as well as have Cited that Page for what was not in it; and not have gone to bring it up again;

Ibid.

again, when he knows we don't own it. Reader, does not this *Chapman* deal in rare Ware?

Ibid.

He Cites some words of *Jo, Blakeling* Concerning *G. Fox*, out of *W. Roger's Book* falsely call'd, *The Christian Quaker*, Part 5. p. 77. which being only from an *Adversaries Book*, I do not think it of Credit enough to take notice of 'till better proved; not but that the words may be easily defended in a Right Sense, if his.

P. 4.

He Cites *James Naylor*, who (says he) said of himself, 1st, that he was as Holy, Just and Good as God himself, Perfect Pharisee, p. 3. This *J. N.* utterly denies in his *Answer* thereto, p. 5. and for the other words, that he was the only begotten Son of God—the Everlasting Sun of Righteousness, &c. I do not find he ever said so of himself, tho' some *Whimsical* People might speak such things of him, as gave occasion to our Friends to deny them, as they were also by himself afterwards, as this Priest must needs know, and therefore the more unjust to bring it up again against him or us.

Ibid.

That *William Dewsbury* said of *E. Bur.* that in him all the fulness of the Godhead dwelt Bodily. See his *Testimony* before *E. Bur's Works*; whereas there is no *Testimony* of *W. D.* before *E. B's Works*, nor are there any such words there to be found in any other *Testimony*; what is this then but wilful Forgery?

P. 5.

Of our Saviour's Blood, they say it is not able to cleanse away Sin; but of him that sheds a Quaker's blood, they say, That his Sin in so shedding it, can by no other means be cleansed, but by the same blood which was so cruelly shed by him. Guilty Covered Clergyman, &c. p. 16. 17. Now this

this is a *Notorious Forgery*: For 1st, the Author (*Tho. Speed*) did not say our Saviour's Blood was not able to cleanse away Sin, nor any thing like it; and I believe he was a Man better Principled, whom I knew many years, and is now gone to his Grave, I hope in Peace. Nor 2^{dly}, did he speak of *shedding a Quakers blood*, but the *Blood of Jesus* expresly, and not so much as mention'd a Quaker. What Character then doth this Author deserve for such a Horrid piece of Forgery as this is, and I appeal to the Members of the Church of *England*, who profess *Moderation*, and would not have their Harmless Neighbours murther'd in their Persons or Reputations, to acquit themselves of this injurious *Calumniator*, or else the guilt hereof will lie at their doors.

William Shewen also gives this Character of one of his Friends, that he was Meeker than Moses, Stronger than Samson, Wiser than Solomon, Patienter than Job, and as Harmless and Innocent as Christ, Shewen of Thoughts, p. 21. and then he cries out, O Impudent Blasphemer, thus to equalize a vile Sinner with our dear Saviour; and says, for my part I wonder (now his hand was in) that he said not more Harmless and more Innocent than Christ.] And I may as well wonder, now his hand was in, he had not said that we were Monsters, or some strange Creatures or other come from the Deserts of Lybia.

Ibid.

Or as the Spaniards in America used to make History their simple People believe, that the English were of the not Men, but Hereticks, who did neither Invoke the Blessed Trinity, nor Believe in Jesus Christ, and that they were not Men like others, but rather Irrational Creatures; till a Silly Woman happening

Bucca-
neers of
America,
800, 1699
p. 152

happening to see one of them; Cryed out, *Jesus Bless me, these Thieves are like us Spaniards.*

Heylin's *Or like Heylin's Indian Tales*, on which he sets this Verse of *Horace*, which I may apply to this Priest.

Geogra-
phy, 8 Ed.
p. 687.

*Whatever thou thus tell'st me, I
Will always hate it as a Lye.*

But to come to the Matter; he hath falsly Quoted *William Shewen*, for he is not there commending any one particular Friend in a way of Character, but shewing what the *True Spiritual Traveller* shall certainly attain to, as 'he keep his Eye upon his Saviour, his Light, his Way, his Captain, whom he will see go before him Conquering, and to Conquer, 'till all Christ's and his Enemies are subdued, brought under and destroyed. See *William Shewen* of *Thoughts and Imaginations*, p. 24.

P. 6.

As to his Saying *these Men Charge all these Blasphemies upon the Immediate Revelations of the Holy Ghost*;] I Charge all these *Forgeries* upon that *Unclean Spirit* of *Antichrist*, which is the *Father of Lyes*, and *Lyars*, revealed and made manifest in this envious abusive Priest, as appears by his Book.

E. C's. SECT. 2. *Of the Quakers Invektives against our Government Answer'd.*

Where Note, he sets down several Passages by way of Prophecy and Warning against the former Oppressive, Persecuting Powers, which were manifestly fulfill'd on them (as I could shew in many Instances) which he would insinuate, as if it was design'd against the present Government, when it was not then in being; which shews his Envy, and not his Honesty, to render

us obnoxious to the present Government, of which a few Instances.

He Quotes *E. Bur.* *We have chosen the Son of God to be our King &c.* this I note by the way, to shew his confusion in blaming us for *choosing Christ to be our King*, and other whiles pretend *we deny him*, as he Charges me (tho' falsly) *p. 29.* yea, *we have chosen Christ to be our King, I will stand by it before all the World (and yet we pay Tribute to Caesar, &c.)* and if this Man was not a Rebel against God and Christ, he would not blame us for it; but the words: [*And he may Command us to fight in his Cause, &c. A Declaration of the People called Quakers, to the present distracted Nation of England, 1659.*] As he sets down no Page, so I cannot find the words, nor do I believe *E. Bur.* so writ: And if he did (without questioning what the Lord may Command) it must be taken Spiritually.

He Quotes *S. Fisher's Works*, *p. 19, 20.* but leaves out several passages and words in several places which help to explain the rest, and puts in several, which is very *unfair and injurious* to the *Author*. He begins: Again "I will hold my peace now no longer, saith the Lord, *as concerning this Evil which they so prophanely commit, and do daily against my Chosen,* but will utterly subvert and overturn *them*, and bring the Kingdoms and Dominions, and the greatness of the Kingdom under the whole Heaven into the hands of the Holy ones of the most High, and give unto my Son and his Saints to Reign over all the Earth: And take all the Rule and Authority and Power that shall stand up

P. 6.

Ibid.

Note, the words in Italick be left out.

"up against my Son in his Saints; and put it
 "down among all the rest, as one of his great

Note, this is only his Enemies that is to be put down; all this be left out.
 "Enemies under his feet, saith the
 "Lord, for though the World
 "take no delight in them, yet I
 "have pleasure in my People,
 "saith the Lord; and I will beau-

"tifie my meek ones with Salvation, and I will
 "put my high Praises into their mouth, and a
 "Two-Edged Sword into their hands, and they
 "shall execute vengeance upon the Heathen, and
 "Punishments upon the People, and shall bind
 "their King in Chains, and their Nobles in
 "Fetters of Iron, and execute upon them the
 "Judgment that is written in my Eternal De-
 "cree, and unchangeable Counsel, saith the Lord,
 "this honour have all my Saints, this is the
 "Heritage of my Servants, saith the Lord,
 "and their Righteousness, and their Reign,
 "their Salvation and Redemption, and all their
 "Dignity is of me only.

In 1656. Now this, tho' by him so falsely quoted, by
 leaving out, putting in and altering words,
 which is so disingenuous as no honest Man would
 do, yet take it all together, and it's plain 'tis
 a Spiritual Kingdom, Reign, and consequently
 Spiritual Weapons he writ of, and not Earthly
 or Carnal; and what he spake of overturn-
 ing, &c. is so plain against the then Persecu-
 ting Powers for their Oppression; as is there
 express'd, and so soon after fulfill'd, that I
 think it is an Evident Token of a Spirit of
 Prophecy, and makes for us, not against us; and
 had not this Priest been besotted, he would never
 have set down such plain Prophecies to bewray
 his Folly; and what Government our Friend

S. Fisher

S. Fisher writ of, here further in the words
 just preceeding them, he perversly Quotes.
 And howbeit the Powers of the Earth are of
 me, and for Conscience sake to me-ward are
 to be obeyed, and not resisted, and have been
 obeyed and not resisted in things not contrary
 to my own Commands, by my Holy ones,
 that have ever suffer'd as Evil-doers under
 them, of whom they ought to have had
 praise; yet if that which was once *mine* own
 outward Ordinance, for the Punishment of
 Evil-doers, and to be a terror to Evil works
 (as Rulers are ever alway when they are
 as they ought to be) continue to be so abo-
 minably perverted, as in the pride and
 stout-heartedness of their hearts, making
 their own *Lusts*, and not my *Light* their
Law, to be a terror unto works and ways
 that are truly good; I will hold my peace
 now no longer, saith the Lord, as above. Which
 I have cited the more at large, to shew our
Friends Sense, and this Author's *false Quota-*
tion and Perversion.

Thus (says he) *one Day the Quakers hope to*
have an encouraging opportunity to practice the
Reverse of their present Doctrines about
Fighting.] Which we deny, for Christ's Kingdom
which we pray for the Exaltation of, is not of
this World, and therefore we cannot fight.

The Quakers Teach that it was thro' Igno-
rance that the People ever subjected themselves
to Hereditary Government: E. Bur.'s Advice to
the Parliament, 1659. p. 2, 3. Answ. I find no
Book with that Title, and do not think the
Priest's Credit good enough (knowing his false-
hood in other things) to take it on trust from
him.

They

P. 7.

Ibid.

Ibid.

They Teach, that it is to set a Mans self in the Seat of God, and thereby to dishonour the one Law-giver, to set up many Law-givers, G. Fox Jun. p. 138. *this (says he) was written on purpose against the Constitution of Parliaments. But I say this is a Perversion, and false Quotation. G. F's words are; 'Now in this Particular also (i. e. of making of Laws) Man hath set himself in the Seat of God, and so hath dishonoured the one Law-giver, by setting up many Law-givers; who not being guided by the pure Spirit of the Lord, have made Laws contrary to the will of God, whereby the Righteous have been punished and oppressed. Now this is plain was against such as made bad Laws, and not against Parliaments in themselves.*

Ibid.

That all our Laws must be Changed; News out of the North, p. 18. This is false, it was not all, but the oppressive Laws of former Governments, and were they not Changed (Aye and many since too) which is so plainly fulfill'd, that I wonder the Man is not ashamed to set it down to his own Confusion, but that his Envy blinds him.

Ibid.

That it is God's (they mean the Quakers) Right to give Laws unto all Men, G. Fox Jun. p. 138. *Ans. That it is Gods Right none but Atheists will deny, and the putting in Quakers is only his Perversion.*

So that to Answer his Question thereon, we may justly be called the Queens Peaceable Subjects, having never been otherwise. Let him prove the contrary if he can.

E. C.'s. SECT. 3. *Of the Quakers Injustice unto us in respect of our Properties, Answer'd.*

Here, according to his usual Ingenuity; because we cannot for Conscience sake pay Tythes, &c. towards the Maintenance of a Ministry and Worship we don't own or join with, he pretends they are *Injured in their Properties*; which would be a notable Plea in Popish Countries or Times against the poor Protestants, that cannot submit to every thing; as may appear by several of the Martyrs in Fox's *Acts and Monuments*.

To set this in a clearer Light (says he) the Reader must know, that in the height of our Distractions in the Year 1659. G. Fox sent an Address to the Parliament of the Commonwealth of England, Subscribed by above 7000 Quakers. Note, these 7000 were all Women which he calls Quakers, and I do not find G. Fox's Name in it, nor know that he sent it; but the Nation being then Generally sensible of the Great Oppression of Tythes, Address'd (or Petition'd) the Parliament to remove them; and not only Quakers, but several others about that Time were like minded against that Grand Oppression, as witness the Hartford-shire, Bedford-shire, and Buckingham-shire Petitions to the Parliament by 5000 against Tythes, and many others, that I could name from Counties, and particular Persons; especially one Subscribed by more than 15000 Hands, and why this is Charged more on the Quakers than others I know not, unless because the Quakers have stood to their Testimony, when others have declin'd it.

B

He

P. 8. He pretends to Cite several Paragraphs out of it, but mentions no Page where to find 'em, that I might Examine whether 'tis so or no (which is a very disingenuous way of Writing) and I do not think it worth my while to read over a Book of 9 or 10 Sheets on purpose to search after it; some of the Particulars he sets down are, That all College-Lands, Abby-Lands, and Glebe-Lands, &c. be Sold and given to the Poor; which it seems he would not have Sold, no not so much, as the *Abby-Lands*, but consequently Reserv'd, in hopes perhaps of a day (to use his own words in another Case) to enjoy some of the *Fatness* of them, rather than to have have them given to the Poor.

E. C's. SECT. 4. Of the Quakers Hatred against our Persons of whatsoever Calling, Answer'd.

Where, Note by the way, this is a *False Charge*, for we have no *Hatred* against their *Persons*, or the *Persons* of any *Men*, but *Love* and *Good Will* to all, and hate nothing but what *destroys* or *war's* against the *Soul*; tho' we may have shew'd *dislike* to some of their *Functions* or *Orders*, as that which hath no ground in *Scripture*.

Ibid.

1. (Says he) *As to King Charles the First*, he had not a bitterer *Enemy* in all his *Dominions* than a *Quaker*; tho' (he confesses) they did not break the *Shell* 'till a *Tear* or two after his *Barbarous Murther*.

Answ. What harm could they do before they were *Hatched*? this must needs be a *Paradox*; but to help it, he says, [yet while that very *Murther* was in *hatching*, these busie *Agents* therein

therein were a batching also]. See the implacable Malice of this Adversary, to make the Quakers guilty of that Fact before they were Hatch'd; and if they were but in Hatching, how could they be busie Agents therein, how does this Man's Envy bewray his Folly? This is like some Mens Notions, to make Men Guilty before they are Born. [But (says he) not one of them was found in any of his Armies. Answ. How could they, when they were not Hatched at that time. But if he means none that were afterwards Quakers were in the Kings Armies, that's false, for I could Instance several. But (says he) all of them were busie Zealots in the Armies of his Enemies. This is false also; for if some were in the King's Army (as they were) they could not be All in the Armies of his Enemies; and many were never in either, and that [no Men were more eager Promoters of that Barbarity, than were the first Quakers;] is false, as above, for by his own Confession, they did not break shell (or appear) 'till some time after. Reader, do'st think this Man did not want Matter against the Quakers, to go to Charge them with things before they were in being? what shall one judge of such an Adversary? and that [no Men more strenuously defended and applauded that Villany than did they,] is false also. For the Quakers never defended or applauded it that I know of; for G. Fox Jun. tells K. Ch. 2d, I shall not say but that some of them went beyond their Commission, against thy Father, p. 101. and the next, [nor did any Men pursue his Memory with greater scorn and malice than did they:] This is of the like nature with the other, for the Quakers never pursued his Me-

R. Eyre's
Sermon be-
fore the
House of
Commons,
Jan. 30.
1707. 8vo.

p. 4.

P. 2.

mory with any scorn or malice, tho' I can tell who have *pursued* his Memory with *great enough*; and for what he mentions of *G. Fox Jun. Ed. Bur. F. How, and G. Rose*, I know nothing that betokens any *scorn or malice* to his *Memory*; but *G. F. jun.* in particular *Condemns* what was done to him as above, tho' they might mention what *befell* him (thro' *Ill Counsel or Conduct*) as a *Warning* to them that followed, who had a hand in it, and *Condemned* him, and did the *same things*; fought for *Liberty of Conscience*, and then *denied* it others, 'till the *Hand* of the *Lord* turn'd against them also; and as they had *done* to others, so it was *done* to them; and let him produce any thing to the contrary (and *Quote* it *fairly*) if he can. And of the like *Credit* is what he *Charges* them with after, particularly as to *King Charles the Second* in this Page; which with the former, and much more I *referr* to the *List* at the End (for it *deserves* no *Answer*, but to be *Exposed*) and the most of what he pretends to *Quote* out of our Friends Books in this and the next Page to the *false Quotations* following, and his *Envious Flurts* at our Friend *William Penn* 'till he *prove* it.

P. 11.

Only one thing more I would take notice of, which he seems to be *very angry* at; and that is, *he hath bestowed some time and pains to Inform himself, but cannot yet hear of any one Quaker, that either then, or any time since, so much as once did (as our Laws require) declare against the Pretended Title of the Pretended Prince of Wales.*] But first he may know that the *Quakers* cannot Swear at all, (any more than Fight) for or against any one. 2dly, whether

whether he *knows* it or no, the *Parliament* did not oblige us to take the Abjuration-Oath; for the *House of Commons* in a Conference with the *Lords* on that Matter, the 7th of May, 1702. did declare: 'For that the People called *Quakers* being incapable of any Office, Implyment or Place of Trust, in respect whereof the Abjuration-Oath is to be taken, cannot be liable to any Forfeitures upon their Refusal of the said Oath, if the same should be tendered to them, &c. and this was Printed in their Votes as their Reasons why it should not affect the *Quakers*, to which the *Lords* agreed. So that his observing that—these Men above all others continue—untouch'd and unquestion'd too, to this very day—and his wondring, &c. is but a Note of his Ignorance and Envy at us, as his suggesting that our refusing, &c. cannot proceed from any true Zeal—for the present Settlement, is a Note of his falshood; but for Addressing the *Queen*, we have several times done it, in Acknowledgment for the Favours we enjoy under Her Prudent Government.

P. 12.

He says, William Penn abounds in his Rancour towards us, he calls us Dogs, Bears, Wolves, &c. Reason against Rail. p. 165. But W. P. did not call them so, only says that E. Bar. gave no harsher Names than the Scriptures allow, and that we read of such, &c.

Ibid.

They are and especially (says he) Quakerism a new Nick-Name, p. 165—an Ill-bred Pedantick Crew; the Bane of Reason, and Pest of the World, the old Incendiaries to Mischief, &c. This was written of the old Envious Persecuting Presbyterian and Independent Priests; and if it suits this Priests Character, and he will take it to himself,

P. 13.

himself, let him take it, and wear it as his Badge and Livery.

Ibid.

Nor have (says he) our Honourable Senators a greater freedom from their frenzie; we stand witnesses (say they) against Parliaments, Councils, Judges, Justices of the Peace, &c. Ed. Bur's Works, p. 501. This, tho' not rightly Quoted, for *Justices of the Peace* is not there; yet it is only against such 'Who make and execute Laws in their Wills over the Consciences of Men, or Punish for Conscience sake; and to such Laws, Customs, Courts, or Arbitrary Usurp'd Dominion we cannot yield our Obedience, as the following words are; which this Priest had not the *Honesty* to set down to Explain the rest, (and is not he then an *Incendiary to mischief?*) and is this against our *Senators*, will he always Intitle them to the Oppressions of former Governments, and so to the *Witness* and *Testimony* against them, whether they deserve it or no? Oh Injustice!

Ibid.

And shall the Lawyers go Scot-free (says he) no such matter, all Gowns are odious to the Quakers, and so are all that wear them] and yet the Quakers wear Gowns themselves; [the Lawyers (says he) are all destined unto Ruin as well as we of the Clergy; if we Preach for Gain, they Plead for Gain (tho' that is not paralell in all respects) if we are Amalekites, they are Midianites, who vex the People with their wiles; (which is true enough in some respects) If we must be turn'd out of the Kingdom, they must quickly jogg out after us; see G. Bishop's Address to the Officers of the Army, in his Warnings of the Lord, Print. 1660.] but written, say I, in the 2d Month, 1659. above a year before the King came

came in; so that this Poor Man is always beside the Business; and there is nothing of all this there, but only vex the Midianites (i. e. the Lawyers) for they vex you with their wiles; by which we may see what a multiplying and magnifying Glass this Priest has.

Tea, (says he) their so much admired Rob. P. 14. Barclay saith thus; the Nation shall be disburthen'd of that deceitful Tribe of Lawyers as well as Priests, *Anarchy*, p. 16. 42. Is not this notable to cite two Pages for little more than one

Line, twenty six Pages distance one from the other? Now in P. 16. there's nothing of it, and I cannot imagine what he cited it for, unless to give his Reader the more Trouble in searching him out; but in P. 42. R. Barclay's words are; 'As through our faithful Testimony in the hand of the Lord, that Antichristian and Apostatizing Generation, the National Ministry hath received a deadly blow by our discovering and witnessing against their forced Maintenance and Tythes, against which we have testified by many cruel Sufferings of all kinds,—so that their Kingdom in the hearts of thousands began to totter and lose its strength, and shall assuredly fall to the ground, thro' Truth's prevailing in the Earth. So on the other hand, do we by coming to Righteousness and Innocency weaken the strength of their Kingdom, who judge for Rewards (as well as such as Preach for Hire)—for as Truth and Righteousness prevail in the Earth, by our faithful witnessing and keeping to it, the Nations shall come to be eased and disburibened of that deceitful Tribe of Lawyers, as well as Priests, who by their many Tricks and endless

Note, the words in Italick, are all the Priest quoted.

Ibid. 'Intricacies have render'd Justice in their Method burthenfome to honest Men; and seek not so much to put an end, as to foment Controversies and Contentions, that they themselves may be still fed and upheld, and their Trade kept up.

Now this is only as *Truth* and *Righteousness* prevail (if the Priest had been so honest to put it in) and who durst say it may not be so as *Truth prevails*? and its only to be of the deceitful, mark that, which I have heard others complain of as well as our *Friends*; tho' it seems this *Priest* would have the *Nation* still be burthen'd with them; but we hope it will not be always so, and are not ashamed of our *Testimony* against Deceit.

In 1654.

Ibid. He goes on; *Whatsoever carries the face of Authority, Inferior as well as Superior Magistrates and Officers, from the upmost to the lowest Branches, all must be cut down as wicked boughs of that wicked Tree of British Government.* News coming out of the North, P. 18, 19, 20. Note again the *Unfairness* of this *Author*, to cite three Pages for a few words, that are not to be found in any of them, as well as forgery of *British Government*; for all that can be gather'd out of those three Pages is, that those *Unjust Powers* and *Corrupt Rulers* were to be cut (or thrown down) and cast out (which was evidently fulfilled) but not all *Authority*; and not a word of *as wicked Boughs of that wicked Tree of British Government*, as if it had been levelled against the *Union of the two Kingdoms*, above fifty years before it was in being. But he that can make the *Quakers* Guilty of the *King's Death* before they were *Hatch'd*, what can't he do to make what

what G. Fox writ above fifty years ago, to be intended against the *Union of the two Kingdoms*, what shall we *fudge* of such *Dealing*, would not a *Heathen blush* at such *Injustice*? if this is his Religion, I abhor it; and desire I may never have any thing to do with it.

And now I shall proceed to

His False Quotations, or Forgeries.

Of which I have shewn several already; out of p. 2, 3. for indeed they are little else; but must look back a little, to take in some others I omitted, on purpose to insert here; and this will shew the Man in his proper Colours.

William Dewsbury said of Edw. Bur. *That in him all the fulness of the God-head dwelt Bodily.* See his Testimony before E. B's. Works. But there is no Testimony of W. Dewsbury there.

P. 4.

They pretend also that they know the *Spirits* too, and whether they are Good or Evil, and that without the help of the Scriptures; *Judas and the Jews*, p. 58. *Truth Def.* p. 54. but there are no such words in either of the Places.

P. 5.

They pretend the like of the final Estate of any Man, to know whether he is *Elect* or *Reprobate*, *Gr. Myst.* p. 107. there are no such words there.

Ibid.

We have (say they) given our Power to God only, and we cannot give it to any mortal Man, E. Bur's. Works, p. 501. yet there are no such words in the Place; and if there were, it was no Error in a right sense.

P. 6.

They Teach that all other Governments but their own, or Christ's Governing by them must be pulled down. *News out of the North*, p. 20. but there is no such thing there.

Ibid.

That

P. 9. *That he (King Charles 2d) Recovered not the Kingdom fairly; and that his Return was neither carried on by the stoutness of them that stood for him, nor yet by a visible plain down right dealing,* G. Fox Jun. 2d Edit. p. 100. but there is nothing of it, nor any thing like it; see what a Champion this is to fight with Shadows, and hardly that.

P. 15. *That were the Copies (of the Scriptures) never so pure, yet are they not capable to be to all Men any other than a Lesbian Rule, or a Nose of Wax,* S. Fisher's Works, p. 750. no such words in the place.

Ibid. *That whatever the Originals be, the Translations are all Faulty and Adulterate,* Apology, p. 80, 81. but these words are not there.

Ibid. *That the Scriptures are neither the Rule nor Guide of the People of God,* James Parnel's Shield of Truth, p. 11. no such words there, but all manner of unrighteous Persons will take the Letter to talk of, and say it is their Rule and Guide, but are out of the Life thereof, and so by it are Condemned; Now are these the People of God, what shall be done unto thee thou false Tongue? Psal. 120. 3.

P. 16. *That none can come to the Knowledge of the Father by Reading the Scriptures,* William Dewsbury's Works, p. 54. not there, but he says, I came not to the Knowledge of the Scripture, and the Eternal Rest they testifie in Christ, but by the Inspiration of the Spirit of Jesus Christ.

Ibid. *That we must not try all things by the Scriptures,* Smith's Catechism, p. 8. no such words, nor any thing like it; what a false Author then is this, and what Credit is to be given to him, or what he writes? That

That the Scriptures are not the Principal Ground of Truth and Knowledge, Apol. p. 7. which tho' true in it self, for the Spirit of God is the principal Ground, yet false in him, for there are no such words in the place quoted. Ibid. P. 17.

That they bring none to know God or Christ, Fran. Howgill's Works, p. 211. nothing of it, but he calls them the words of Truth, spoken from the Spirit of Truth, Ibid.

That the Knowledge and Experience, that the fleshly Wise get in them, must be forsaken, Isaac Pennington's Scat. Sheep, p. 27. false, as also. Ibid.

That such Knowledge and Experiences, fit Men for the Slaughter, not being the pure Milk of the word, Ibid. Neither of these there; but he says, The Scriptures contain Messages concerning God, concerning Christ, concerning the Spirit, the End whereof is to turn Men to the Power and Life—and this knowledge (of Christ) is also revealed in the Scriptures: Is this like slighting the Scriptures? Ibid.

That they can in no sense be properly called the word of God, J. Naylor's Answer to the Jews, p. 22. 25. I offer to give any one the Treble value of the Book, that will produce me the Book, and prove the words. Ibid.

They deny them to be the word of Truth, Quaker's Refuge, p. 17. false, as also. Ibid.

Nay, to call them so, they say is a Lye, Ibid. But the Lye is in and of himself, for there are no such words as either. But on the contrary, that they were 'Written and Prophecied by the Holy Men of God, as they were moved by the Spirit of God, treating of the Mysteries of God, in the Redemption and Salvation of Mankind by Jesus Christ, and the duty of Man

- ‘Man in his Obedience to and Worship of the
‘same God, as his reasonable Service for the
‘gift of so great Salvation: Does this look like
‘denying the Scriptures?’
- P. 18. *That we are not to trust Paul or Peter
who Erred, Scat. Sheep, p. 85. and there are
but 28 Pages in the Book.*
- Ibid. *That they who Preach out of the Scriptures are
Conjurers, Saul’s Errand, p. 7. false in the
words.*
- Ibid. *That they are but Serpents meet, &c. News out
of the North, p. 14. several Papers, p. 45, 46
so here are 3 Pages of two Books quoted for less
than a Line, and yet the words in neither; is not
this a notable Quoter, Reader? but G. F. says
in p. 45. above, that It is a declaration of their
Condition which had the Life of it; and if any
come among you with the Life of the Letter—you
persecute them.*
- P. 19. *That they prefer their own Writings (to the
Bible) allowing them the Titles they deny the Scrip-
tures, and say they are of as great, yea of greater
Authority than they, Ser. Apol. p. 49. Truth de-
fending, p. 7. this is false, and G. W. denies it
in Serious Apol. saying that his preferring the
Spirit (mark, not our Writings) before the Let-
ter, was not at all to undervalue or lessen the worth
of the Scriptures. What then shall we say to
such a false Author and Lying Adversary, or
what heed is to be given to what he writes*
- Psal. 52.2, 3, 4, 5. *Thy tongue deviseth mischiefs, like a sharp re-
sour, working deceitfully: Thou lovest evil more
than good, and lying rather than to speak righte-
ousness; thou lovest all devouring words, O thou
deceitful tongue, God shall likewise destroy thee
for ever (except thou repent.)*

The Quakers say that there is no natural Light in Man, William Penn's *Primitive Christ*. p. 15. 30. these words are not there, but rather the contrary in the first.

The Quakers say, that *Immediate Revelation without the Scriptures, are the only sure and certain way to attain the Knowledge of God*, Apol. p. 20. R. B's. *Works*, p. 273. falsely Quoted, for these words *without the Scriptures* are not in the Proposition in neither of the places. But R. B. says in the last, 'I would however not be understood as if hereby I excluded those other means of Knowledge from any Use or Service to Man, it is far from me so to Judge.

P. 20.

That by Reason of these pretended Revelations, the Quakers have as full a measure of the Spirit as had the Pen-Men of the Holy Scriptures, Truth def. p. 43. G. F's. *Answ. to the Westmoreland Petition*, p. 30. This is false, for G. F. doth not say the Quakers have in either of the Places. But says in the first (in Answer to the Priest) 'Thou dost believe the Spirit is given forth in several measures and degrees, thou sayest it, because the Scriptures saith it, but thou knowest not Christ, &c. which shews G. F. granted different measures.

P. 21.

That hence the Quakers say that the Books and Papers given out by them, are of equal Authority with the Writings of the Apostles, Truths Def. p. 104. but there are no such words.

Ibid.

The Quakers own the Eternal Father, and him only to be the true God, William Penn's *Sandy Foundat.* p. 12. false, for *Eternal Father*, or *him only*, or *true God*, is not there.

P. 22.

They

- Ibid. *They hence inferr, that God the Father was Incarnate, Great Myst. p. 246. false, though G. F. says according to Scripture, 'God was in Christ Reconciling the World unto himself, and 'God manifest in the flesh, &c.*
- P. 23. *That the Doctrine of the Trinity is Conjuratiō, Ishmael, &c. p. 16. false, not so.*
- Ibid. *That it is a Fiction contrary to Scripture and Reason, Sandy Found. p. 13, 14. false.*
- P. 24. *That for certain there is no distinction between the Father and the Son, but they are called by one Name, the Word, or the Light, S. Crisp's Prim. p. 24. there are no such words as no distinction between the Father and the Son.*
- P. 25. *They will not own a Christ which is visible, W. Bayly's Works, p. 600. W. B. does not say so, but p. 583. 'That we do not deny, but 'own and believe that he was the Son of God, 'and the true Christ and Saviour of the World, 'that did appear to his Disciples;—and all 'that is or was spoken and written by the 'Prophets and Apostles of Christ concerning 'him, what he was, or what he did or said, we 'do really believe, without any equivocating, p. 584. &c. but he that took upon him 'the likeness of sinful flesh, and the form of a 'Servant, and was found in fashion as a Man, 'and made in the likeness of Man, being in 'the form of God, thought it no Robbery to be 'equal with God; this Christ Jesus we own and 'witness Salvation by, and no other. Now is this to disown him that was visible? but Query, Is Christ visible now? as E. C's. words imply; this is nothing but Cavil.*

Nor a Christ which was Created, Truth Def. Ibid.
p. 138. and there are but 107 in that Book:
But Query, was Christ who was from Everlast-
ing, Created, or a Creature.

Nor a Christ which hath a Body of Flesh, Ibid.
Sword of the Lord drawn, p. 5. 18. but there
are no such words in p. 5. and there are but
6 Pages in all.

They say the true Christ is God only, and not Ibid.
Man, Son of Perd. p. 8. T. Ellwood's *Answ. to*
G. Keith's Nar. p. 227. Two Books and Pages to
less than a Line, and yet the words in neither.
Judge Reader of this Dealing: But in *Son of*
Perdition, p. 8. 'We confess Jesus Christ to
'be come in the flesh—and that as he was
'so manifest in the flesh, he was the true
'Christ. And p. 9. we own the true Christ ac-
'cording to the Scriptures, who according to
'the flesh, was of the Seed of *Abraham* and
'*David*, and according to the Spirit is decla-
'red to be the Son of God with Power, by the
'Resurrection, &c.

That the Paschal Lamb was no figure of a Ibid.
Christ without, but of Christ within only, George
Whitehead's *Light and Life,* p. 38, 39. false,
no such words. Nor the next,

That when St. John the Baptist said, behold the Ibid.
Lamb of God, he meant thereby Christ within
only, Ibid. false. And the next,

That we are not to seek Salvation by a Christ Ibid.
which died at Jerusalem, Ibid. These three are
gross Forgeries, for there is nothing of it in
those Pages; what Credit can be put to any
thing this Man says or writes?

But G. W. says, p. 39. 'We never denied
'the Man Christ, nor that he took upon him
flesh,

'flesh, or was born of the Virgin according to the flesh; nor did we ever deny Christ to be the Saviour; with much more that I could Cite, owning the true Christ, and Salvation by him alone.

Ibid. *That the true Christ, God and Man, is none other God and Man, than he who dwelleth wholly in the Saints, Gr. Myst. p. 249. false, no such words, only of God and Christ being in Man, according to the Scriptures. Note, Reader, 8 false Quotations in one Page.*

P. 26. *That Christ had not a Humane Soul, Son of Perd. p. 10. Answ. to Syn. of Quakerism, p. 18. no such words.*

Ibid. *That by the flesh of Christ in which he took away Sin, we are to understand the Light within, G. F. to all People in Christendom (as he calls it) but 'tis Several Papers, p. 55. but there are no such words.*

Ibid. *That Christ's making his Soul an Offering for Sin, is to be understood Figuratively, T. E's. Answ. to G. K's. Nar. p. 108. false, no such words, but that Christ is the one Offering, and that he once offer'd up his Body, &c. out of G. K. which T. E. calls Good Doctrine.*

Ibid. *That Christ making his Grave with the wicked, is to be understood of a Christ within, and of an Allegorical Grave in the Wicked; see (says he) this defended by T. Ellwood, Ibid. 204. but I cannot see this Passage there, nor T. Ellwood defending it.*

Ibid. *That Christ was Crucified when Adam fell, p. 207. Is not there said.*

Ibid. *That the Blood of Christ was not Typified by the Legal Sacrifices, but was it self a Type (i. e. of*

of the Mystical Blood of the Light within) Ibid.
p. 118. false.

That Christ God-Man a Person without us, Ibid.
is not Scripture Language, Append. to Reason
against Railing, p. 87. and there are but 50
Pages there.

That Christ is in the flesh of every true Saint, Ibid.
as truly as he was in the flesh of Jesus of Naza-
reth, A Quest. to Prof. p. 27. no such words
(tho' Christ be in the Saints, yet not in so large
a measure as in the Person of Jesus of Nazareth)
Here are Eight again in one Page, and the
next.

That every true Saint is as much God P. 27.
and Man in one Person, as was Christ Jesus,
Ibid. no such matter; and

That they are all Infidels who believe in a Christ Ibid.
distinct, and at a distance from us, Light and
Life, p. 54. these are all false.

That Christ taking upon him the form of a Ser- Ibid.
vant, and the Seed of Abraham, was not done in
time (or in the fulness of time as the Apostle says,)
but from the beginning. E. Bur. Answ. to Ben-
net's 18 Quere, false.

That Christ's ascending into Heaven, and sit- Ibid.
ting at the Right Hand of God, is not to be un-
derstood of an outward, but of an inward ascend-
ing, and of an inward Christ, or the Light only,
Shewen of Evil Thoughts, p. 380. and the Book
has but 56 Pages in all; and I dare him to pro-
duce any such Passage in these words.

That whensoever they speak properly of Christ, Ibid.
they mean thereby the Light only, G. F. West
Answ. to the North, p. 1. no such words, but
it is there called the Light of Jesus, which
comes from Jesus Christ.

Ibid.

They say he was the Vessel or Garment only in which Christ appeared, Quest. to Prof. p. 27. 33. Light and Life, p. 17. which tho' three Pages to make up a Line, yet the words not there, especially the word only; tho' J. P. Queries p. 20. 'to whom the Names and Titles Jesus and Christ chiefly and in the first place belong; whether to the Body which he took, or to him who took the Body? This shews the Names and Titles Jesus and Christ may belong to the Body, tho' not Chiefly and in the first place, because Christ was before he came in the Body.

P. 28.

One of them as Blasphemously adds, that this our God shall be confounded, and that Confusion shall stop their mouths who defend him, Dewsbury, p. 146. This is altogether false, for there are no such words: Judge then Reader of the falshood of this Man, is this one fit to write of Religious Matters, and write such falshoods?

Ibid.

That the visible Man Jesus of Nazareth was not the Saviour of the World, Discoverer Discover'd, p. 7. Nothing of it, but the contrary, owning Jesus of Nazareth to be the Saviour.

Ibid.

That his Blood-shedding was not to Compleat the Offering, because he had said before, it is finished, Truth Def. p. 99. This is falsly set, see the Perversions, No. 24.

Ibid.

That the Blood which he shed at Jerusalem was not the Blood of God, Light and Life, p. 56. false, G. W. does not say so, 'but that the Blood of God (by which he purchased to him a Church) must needs be Spiritual, he being a Spirit—and that the Blood shed outwardly, must needs have a Spiritual signification.

That

That his Blood was no more than the Blood of another Saint, Ibid. p. 58. These are not *G. W.*'s words, for in p. 59. he says; 'I own that in one sense the Blood shed was more than that of another Saint—more in that it had a peculiar signification, and Christ the one Offering was the Man peculiarly ordained or appointed of God, both to bear the Sins of many, to end the many offerings under the Law, and in all his Examples and Sufferings that were permitted to be laid on him, &c.

That there is no need of Preaching Faith in his Blood, Ibid. 59. but there is no such thing, but just the contrary, as just above shewn.

That Faith in him as he was outwardly Crucified, is no essential part of Christianity, 'Apol. p. 185. margin, false, for R. B. says, p. 141. 'For as we believe all those things to have been certainly transacted, which are Recorded in the Holy Scriptures concerning the Birth, Life, Miracles, Sufferings, Resurrection and Ascension of Christ; so we do also believe that it is the Duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea, we believe it were damnable unbelief, not to believe it, when so declared.

That Faith in his outward manifestation is no part of Christianity, Quak. a new Nick-name, p. 6. false, for W. P. says in that very Page, 'That a firm belief in him that so Appeared, Lived, Died, Rose and Ascended, both as testified of in the Scriptures of Truth, and more especially as he breaks in upon the Soul by his Divine Discoveries, as the true

‘Light, enlightning every Man; this I call
‘Christianity.

Ibid. That we may come to God without the
Mediation of the Man Christ Jesus, *Ibid.* She-
wen of Thoughts) p. 37, 38. false, there are no
such words, but *W. S.* in the Page before
speaks of coming ‘to Jesus the Son of Abraham,
‘David, and Mary—having known and expe-
‘rienc’d Christ in all his Offices, as the great
‘Ordinance of God, as a Mediator, Reconcil-
‘ler, Intercessor, Maker of Peace, Healer of
‘the Wound, and Maker up of the Breach the
‘first Adam made.

Ibid. That those words, *Isa.* 9. 6. to us a Child is
born, to us a Son is given, are to be understood
Allegorically of Christ being born in our hearts,
W. Penn’s Truth Exalted, p. 13. *He-Goats Horn*
broken, p. 57. false, for it is not so; tho’ *W.P.*
says, ‘that unto us the most despised, afflicted
‘and forsaken by all the Families of the Earth
‘is a Child born, unto us a Son is given, we
‘call him wonderful Counsellor, the mighty
‘God, the everlasting Father, the Prince of
‘Peace, of the encrease of his Government there
‘shall be no end; this is he the Prophet stiles a
‘Light unto the Gentiles, and for Salvation
‘unto the ends of the Earth; And is he not so
called? Is here any thing *Allegorically*, of
Christ being born in our hearts? Judge then
Reader, of this dealing.

Ibid. That the Mystery which St. Paul Preached,
Colos. 1. 27. was Christ formed in Men; and not
a Man who died as a Malefactor, and by his death
Reconciled us to God, *Rejoyn’*, p. 335, 336.
This is falsly Quoted, and not in *W. Penn’s*
words, tho’ he opposed *J. Faldo* about the dif-
ficulty

difficulty of believing in a Man who died as a Malefactor (which are *J. F.*'s words) *W. P.* saying p. 36. 'Why should his dying as a Malefactor, render him unfit to be believed, since his Vertue was most Exemplary, his Miracles Stupendious, his Doctrine Spiritual and Powerful, his whole Deportment amongst the Jews Innocent and Heavenly? Now is this any slight on the Mystery of Christ's Incarnation? Oh Injustice!

Ibid.

The next is his gross Forgery on me, for which he hath a sad Account to give, in saying that we *utterly deny that that blessed Man Jesus and his Body had any proper and meritorious share in our Redemption*, John Whiting's *Judas and Chief Priests*, p. 102. 107. 209. when there is no such thing in the Pages quoted, or any where else in my Book, nor never was in my Heart; for I say, p. 62. out of *W. P.* 'We own not, neither do we confess to another Christ than him, who, after the Flesh was born of the Virgin Mary, at the City of Bethlem in Judea, who Preach'd an everlasting Gospel, worked Miracles, bore our Iniquities, and was cut off or died for the People, &c. p. 63. And for that Holy Body it was our Lords, as the Scripture speaks, *Joseph of Arimathea* begged the Body of Jesus, *Math.* 27. 58. *Mark* 15. 43. *Luke* 23. 52. they found not the Body of the Lord Jesus, *Luke* 24. 3. He prepared it, he took it, he was manifested in it, and by it, How can we deny that Body which is our Lords? by no means, with much more, on which I say; and now I would ask the moderate Reader whether he thinks *W. P.* (or we) denies Christ, or the Body of Christ,

' and whether this is not a full and clear Testi-
 ' mony (*viz. the whole Quotation as it is in my*
 ' *Book*) to his Divinity, and being from Ever-
 ' lasting, his Appearance in time in that Holy
 ' Body, and Suffering in it for Mankind, and
 ' manifestation of his Light and Life in the
 ' hearts of all Men (*for that also must be ac-*
 ' *knowledge*) which unless any would plead that
 ' the Body was the Intire Christ, and so deny
 ' (*or exclude*) his Divinity and Spiritual Ap-
 ' pearance in the hearts of his People, I know
 ' not what they would have, or object against.
 ' This brings the Controversie to a narrow
 ' point; they hold that the outward Person
 ' was properly the Christ (and consequently
 ' that he was not properly before) and we the
 ' Divine Life that dwell in it; yet that the
 ' Body, by a Figure (*viz. of a part for the*
 ' *whole, for I think they will not say it was the*
 ' *Intire Christ*) may be called so, being more
 ' eminently manifested in that Body, in which
 ' he did the will of God, suffered for Mankind,
 ' and is now inwardly revealed, &c.

P. 150. ' That Christ, as the word, or Son of God,
 ' who was and is God, was from Everlasting, and
 ' as the promised Seed, was manifested in all
 ' Ages, but more fully in that Body prepared to
 ' do the Father's Will in; and that his Coming
 ' and Suffering in the Flesh, &c. was and is
 ' greatly beneficial for Man's Salvation; not
 ' only as a Figure or Example, but to fulfill the
 ' Types and Shadows, finish Transgression, and
 ' the Law that was added because of it, and
 ' bring in everlasting Righteousness, and put an
 ' end to Sin, and all the Offerings for it, break
 ' down the middle Wall of Partition, open the

' New

‘ *New and Living way, slay the Enmity, and so*
 ‘ *Redeem Man out of the fall, and Reconcile him*
 ‘ *to God again, tasting death for every Man, and*
 ‘ *is a Propitiation for the sins of the whole world,*
 ‘ *as they come to believe and lay hold of him ;*
 ‘ *the belief of which is absolutely necessary,*
 ‘ *where the Lord is pleased to make it known.*
 ‘ *But that the Historical belief of it in the*
 ‘ *outward, is not sufficient, without coming to*
 ‘ *know his Inward and Spiritual appearance and*
 ‘ *work in the Heart, He that was outward in*
 ‘ *the Flesh, being now inward in the Spirit.*
 These are the three Places and Passages which I
 referr’d to in my Letter to E. C. which I was
 willing to set down the more at large, that
 the Reader may judge whether this is to deny
 that blessed Man Jesus, or his Body, &c. what
 then shall we count of such an Adversary, that
 would so render us. *This is an Iniquity to be*
Punished by the Judge, for if one Man sin against
another, the Judge shall Judge him. And I
 might justly seek satisfaction otherwise for
 such a great Abuse, and of such a nature; but
 that ‘ *I would leave Vengeance to the Lord,* Jude 14.
 ‘ *who I doubt not will repay it, when he co-* 15.
 ‘ *meth with ten thousand of his Saints to exe-*
 ‘ *cute Judgment upon all, and to convince*
 ‘ *all that are ungodly among them, of all*
 ‘ *their ungodly deeds, and of all their hard*
 ‘ *speeches, &c.* So here are 9 false Quotations
 out of 11. in one Page; yet again,

Hence they say, that it was not Jesus who P. 29, 30.
 was raised from the dead, but the Body of Je-
 sus; not Jesus who was slain, and hanged on a
 Tree, but his Body only: But where do they say

so, he sets down no Book or Page, and therefore I reject it as false.

P. 30.

That the Holy Body of Jesus, if it was any way a sharer in our Redemption, it was but Instrumentally only, Christ. Quak. p. 200. false, for there are no such words. In the last false Quotation he would make me utterly deny that that blessed Man Jesus and his Body had any share in our Redemption; and now he makes *W. P.* to allow that the Holy Body of Jesus was a sharer in our Redemption, tho' *but Instrumentally only*, and yet false in both, for there is nothing to that purpose in either. But in *W. P.* p. 157. (in 8vo.) I find these words (whether what he alludes to I know not) 'though we believe the Eternal Power, 'Life and Light which Inhabited that Holy 'Person who was born at *Bethlehem*, was and 'is chiefly and eminently the Saviour (*for there* *Hof. 13. 4.* 'is no Saviour besides me, saith God) yet we reverently confess the Holy Manhood, was instrumentally a Saviour as prepared and chosen for the work, that Christ the word God, had then to do in it, which was actually to 'the Salvation of some, and intentionally of 'the whole World, then, and in Ages to 'come.

Ibid.

That it was that Light which lodged in the Body of Jesus which was the Efficient and Principal Cause thereof, Ibid. false, no such words.

Ibid.

That these words, the Son of Man, Joh. 5. 26, 27. are to be interpreted of the Light, and not of Jesus of Nazareth, T. Ellwood's Answ. p. 356. If he means his *Answ. to G. K's. Narrative*, there are not 356 Pages, nor 256 in that Book,

That

That the Name Jesus of Nazareth may be given to the Light, C. Pusey's *Mod. Account*, p. 15. false, not so, but that to assert the Light, &c. is Christ, is not to assert another Christ, than Jesus of Nazareth, &c. Note, Reader, by these two last, he blames us, in one, that the Son of Man is the Light, and not Jesus of Nazareth, and in the other, that we make Jesus of Nazareth and the Light all one; what would this Man have, will nothing satisfy him, he is troubled at something, but knows not what, and therefore would find fault with every thing, or any thing, or nothing.

Ibid.

When the Quakers say Christ is come in the flesh, they tell us that they mean the Seed, Spirit or Life, which was in him who was born of the Virgin, which Seed, &c. (say they) was Christ, and not the Man Christ so called, *Son of Perd.* p. 10. false, no such thing there.

Ibid.

That the Birth of Jesus is an Allegory, signifying that Inward Birth in our hearts, W. Bayly's *Works*, p. 191, 192, 193, 291. So here are four Pages for one Line, and yet the words in neither; behold the disingenuity as well as falsehood of this Man. But in p. 291. W. B. says, 'And these things served for a time, even till the fulness of time came, in which the Seed came to be manifested (which was Christ) who had been hid from Ages and Generations—this Christ was before the World that now is) began, and was a Seed before any Name was given to it, which in process of time (being begotten of God) was born of a Virgin, had a Body prepared to do the will of his Father.'

Ibid.

That

Ibid.

That his Sufferings, Death and Resurrection were but Types of the inward Sufferings, Death and Resurrection of Christ in us, Light and Life p. 8. 56. and yet nothing of it in either. But in the last G. W. says, 'And though Christ, that he might sanctify the People with his own blood, suffer'd without the Gate, Heb. 13. I hope it will not be denied but this work of Sanctification is wrought and fulfilled within by the Spirit, and that Sprinkling and Purging the Conscience is inward, and then where the Blood is said to do it, that must needs be Spiritual; for surely the Blood shed outwardly, must needs have a Spiritual signification, as well as the Water and the Cross had. Note, here are 8 false Quotations again in one Page.

Ibid.

Ibid.

I am e'en tired in tracing him and searching him out (so many Pages almost to every Passage, which is very unfair and disingenuous) and at this rate I must transcribe almost all his Book (at least his pretended Quotations) if I set down all that's false, 7, 8, & 9. in a Page, so false he is, and I am not half through them, and by these, if I went no further, the Reader may judge of the rest, but I go on.

P. 31.

That the Body of Jesus of Nazareth was prepared on purpose for the more glorious Appearance for the Light to work in, but no Book or Page mentioned.

Ibid.

That the Body which Christ hath, consists of Spiritual Flesh and Bones, Ibid. Nature of Christianity, p. 41. falsely quoted, for these words are not there. Though G. W. says, 'I perceive he (R. G.) is ignorant of Christ, both as the Son of God, and as the Son of Man; for, according to the Spirit he was the Son

of God, and as the Son of Man, it's said of
of him, that no Man hath ascended up to
Heaven, but he which came down from Hea-
ven, even the Son of Man, which is in Hea-
ven, John 3. 13. & 6. 72.

That the Flesh of Christ in which he took away
sin, is to be taken Allegorically for the Light
within, &c. G. Fox to all People in Christendom
(viz. several Papers) p. 55. but this I take to
be a Forgery, for these words are not there.

Ibid.

That the Man Jesus of Nazareth is not the
Judge of the World, R. Hubberth's Works, p. 49.
false, for R. H. only opposed his Judging the
World as a Creature (as some held) who was
from Everlasting, from the Beginning, or ever
the Earth was, not Created, but Begotten,
according to the Scriptures, Psal. 2. 7. Joh. 1. 14.
18. & 3. 16. 18, &c.

Ibid.

Prov. 8.
23, 24. to
31.

That to Preach Pardon of, and satisfaction for
the same Sins, is a flat Contradiction, Sandy
Found. p. 16. false, no such words.

Ibid.

This Doctrine (said they) is against all Reason,
and confutes it self, for it makes God to become
surety to himself, and as such to pay himself,
Sandy Found. p. 21. false, no such words in the
Place.

P. 33,

That the Doctrine of Justification by Christ's
Righteousness imputed by faith, is an absurd
and dangerous Doctrine, Ibid. viz. S. Found.
p. 25. this is false, for these words, Justifi-
cation by Christ's Righteousness Imputed by Faith,
are not there.

P. 34-

That the Blood of Christ shed upon the Cross,
did neither Justifie, Sanctifie, Redeem, nor Save,
and that for this mad Reason, because (say they)
that very Blood is not now in being, Light and
Life,

Ibid.

Life, p. 49. false, the former not being there and the latter the Adversaries words, so that the madness is his.

P. 35. *That a Man may be Justified without Faith in Christ Crucified, or the Knowledge thereof, Apol.* 184, 185. this is falsely quoted; but dare he say none are saved by Christ, that have not the knowledge of Christ outwardly, for that's the Question. R. B. says, p. 184. 'tho' they know it not outwardly, yet if they know it inwardly, by feeling the Virtue and Power of it, the Name Jesus indeed, (which signifies Saviour) to free them from Sin and Iniquity in their Hearts, they are saved by it; I confess there is no other Name to be Saved by. But Salvation lieth not in the Literal, but in the Experimental Knowledge.

P. 36, 37. *That that of God which is within Men, is the only Foundation and Principle of Religion, Smith's Catech. 2d Part* (as he calls it) p. 55. This is false as laid down, W. S. words are, 'our Ground and Foundation is Jesus Christ, who is the alone begotten of the Father, and God hath laid it for us, and not we for our selves; and it is a sure Foundation in it self, and also sure unto us, as being laid of God for us, and this is the Foundation and Principle of our Religion. And this say I is according to 1 Cor. 3. 11. for other Foundation can no Man lay, than that is laid, which is Jesus Christ; and therefore the next.

Ibid.

That this Foundation is alone sufficient to give Eternal Life, Ibid. tho' falsely quoted, (for there are no such words in that Page) yet is true in it self.

That

That Christ is the great Cause of Regeneration, chiefly as he is manifested inwardly in the Heart, Ellwood's *Answ.* p. 229. falsely Quoted, tho' he speaks of Christ's working Regeneration and sanctification in his People.

Ibid.

That the Holy Seed Regenerated and Born in us, is that very Seed which God promised to Abraham, Christ. Quak. p. 97. These words are not here.

Ibid.

That yet (after all) Conversion is a Passion rather than an Action, &c.—Apol. p. 149. false.

Ibid.

That by the Operation of this Light a Man may be saved, without the Knowledge of the Scriptures, or of Christ, Ibid. p. 181. This is falsely Quoted, R. B's. words are, 'Some have been and may yet be Saved, to whom the Gospel is not outwardly Preached, nor the History of Christ outwardly known? and durst E. C. deny this, if not, what is it he opposes?

P. 39.

That we are commanded to believe in this Light, and not in Christ's outward Person, &c.—163. is a perversion, and the last part of it false; R. B. says, 'That they ought to have believed in Christ, that is, that he was the Messiah that was to come, is not denied, but how they evince that Christ intended that there, I see not. Now does R. B. say that we are not to believe in Christ's outward Person, Oh Monstrous! Judge Reader of the falshood of this Author, and the next is like unto it.

Ibid.

That this is the true meaning of our Saviour's Command, John 12. 36. while ye have the Light, believe in the Light, Ibid. 163, 164. What, that we are not to believe in Christ's outward Person,

P. 40.

Ibid. Person, because we are to believe in the Light on strange Perversion, herein he hath wronged our Words and Sense too.

Ibid. *That this Light is the medium or Bond of Union between God and Man, Ibid. 274. false.*

Ibid. *That this Light was that very Christ Crucified which St. Paul Preached—Ibid. p. 143. false.* Quoted, R. B's. words being, 'And thus also the Apostle Paul Preached to the Corinthians and Galatians, 1 Cor. 2. 2. Christ Crucified to them, as the Greek hath it; this Jesus Christ was that which the Apostle desired to know to them, and make known unto them, that they might come to be sensible, how they had been thus Crucifying Christ, that so they might Repent and be Saved. Now is this false Doctrine.

Ibid. *That no Service is acceptable unto God, but what we are first moved unto by this Light, Ibid. p. 353. and Prop. 11. this is falsely Quoted, though true in a sense, for the Light or Spirit of God is the ground or moving Cause from whence all true and acceptable Service or Worship to God do proceed.*

Ibid. *That this Light in Regenerating, Justifying and Saving us, works upon Man's Nature out of pure Grace, &c. Ibid. 149. falsely Quoted, R. B's. words are, 'So we say the Grace of God works in and upon Man's Nature, which though of itself wholly corrupted and defiled, and prone to Evil, yet is capable to be wrought upon by the Grace of God? who can deny this?*

Ibid. *That this Light cannot be stir'd up when Men want its motions, and are troubled for the same either by Prayer, Reading, Hearing, or any other Holy Exercises, &c. Collect. of R. Bar.'s Works p. 338. This is not so; R. B. indeed says*

But this Light and Seed of God in Man, he cannot move or stir up when he pleaseth, but it moves, blows and strives with Man as the Lord seeth meet; for though there be a possibility of Salvation to every Man, during the day of his Visitation, yet cannot a Man at any time when he pleaseth, or hath some sense of his Misery stir up that Light and Grace, so as to procure to himself tenderness of heart, but he must wait for it, which comes upon all at certain Times and Seasons, wherein it works powerfully upon the Soul, mightily tenders it, and breaks it; at which time, if Man resist it not, but close with it, he comes to know Salvation by it. Instancing the Pool of *Bethesda*—and agreeable to which, I take that of the *Cant.* 3. 5.

That tho' this Light is God, yet it is not whole God, *Reas. agst. Rail.* p. 7. false, what *W. P.* denys is, that every *measure* of Light in Man, is whole God; and of the like Nature is the next.

P. 42.

That the Light is Christ, tho' not the whole Christ, *Ibid.* p. 20, 21, 56. which tho' 3 Pages for a Line, I do not find the words (as I seldom do when so many Pages are Quoted for one Passage) yet this shews by his own Confession, that if we do not hold the *Light* (tho' Christ) to be the *whole Christ*, we own the *Body of Christ* to be *part of Christ*, tho' we are not for dividing Christ; for, to speak properly, Christ is both God and Man, or the *Manhood* Anointed with the *Godhead*, as the word signifies.

Ibid.

That this Light in us doth offer it self up a Living Sacrifice to God for us, *Smith's Catech.* p. 64. false, it is not so.

P. 43.

That

Ibid.

That this Light is sufficient to Salvation, without Scripture, Christ, or any thing else, Ibid. p. 13, 16. Gr. Myst. p. 47. G. W's. Antidote, p. 28. false, tho' the Light is sufficient, it is not said without Christ; W. P. only pleads the sufficiency of it; G. F. of the Light, and Christ indefinitely, and G. W. says, 'We are not offended at G. K's 'Preaching Christ, or his sufferings and Dying 'without us, truly Considered, but at his undervaluing the Light within, as not sufficient to 'Salvation, or not sufficient without something, 'else, seeing G. K. confesseth that the Light within 'in a true sense is God and Christ the Eternal 'and Essential word, as in his Antichrists and 'Sadducees, p. 23. Surely Christ within and Christ without are not two Christs; Christ without, is not another Christ than Christ within, tho' his being without and within are 'in different manners. By the Light within 'being sufficient to Salvation, or to bring Salvation, we mean able to save, as the engrafted 'word is able to save the Soul. And the Lord said to Paul, my Grace is sufficient for thee, 2 Cor. 12. 9. and Eph. 2. 5. 8. By Grace ye are saved, deny it who can.

Ibid.

That this Light is one, and that by this one Light God hath revealed himself thro' all Ages, Reas. against Rail. p. 48. there are no such words as quoted, tho' the thing is true.

Ibid.

That (after all) this Light is not yet distinct from the Saints, Gr. Myst. p. 246. falsely Quoted.

Ibid.

Lastly, that this Light is the Quaker's Jesus Christ—G. Fox jun. p. 44. even that Jesus Christ, that only begotten Son of God. Falsely Quoted, and G. F's. Query 3. (P. 61.) he refers to being.

See also
his 4th
Narrative
p. 15. and
my Answ.
p. 167.

Is there any way to come out of Darkneſs and Death, and to receive Life, and to be made Children of Light, but by believing in and following of Jeſus Chriſt the true Light which Lighteth every Man that cometh into the World, *John* 1. 9. Yea, or Nay: And is not this according to Scripture? *John* 8. 12. *I am the Light of the World, he that followeth me ſhall not abide in Darkneſs, but ſhall have the Light of Life*: What is it this Man Cavils at, will he quarrel with Scripture?

That the Reſurrection of Jeſus Chriſt is to be underſtood Allegorically of a Reſurrection from Sin, *Shewen of Thoughts*, p. 37, 38. falſe, and ſo is the next.—

P. 44.

Of his Aſcenſion.

Ibid.

That the Body of Chriſt now in Heaven, is not the ſame Body which was Crucified, *Nature of Chriſtianity*, p. 41. falſe, theſe words are not there.

Ibid.

That the deceased Saints look not for the Reſurrection of their dead Bodies, *Chriſt. Quak.* p. 35. but tells not whether *W. P's.* or *G. W's.* tho' he muſt needs know there are two, being bound together; but I have look'd both, and *W. P's.* 2d Edit. alſo, and cannot find the words, or any thing like them in either; judge Reader, whether this is a fair Adverſary.

Ibid.

That a Body cannot be chang'd from an Animal to a Spiritual Body, and yet remain the very ſame Subſtance ſtill; to this he ſets *Ibid.* and the Books quoted above are Rejoynd, p. 363. to p. 371. and *Reaſ. againſt Rail.* p. 139. ſo here are 10 Pages for this Paſſage, which I have been at the Pains to Read over, and yet cannot find the words. But in the next Page of *Reaſ.*

P. 45.

against Rail. W. P. says, 'For our parts a Resurrection we believe, and of *Bodies* too, unto 'Eternal Life; what they shall not be I have 'briefly said and proved, what they shall be, 'we leave with God, *who will give every one a 'Body as pleaseth him*; and thou Fool, belongs 'to the unnecessary Medler. If this won't satisfy him we cannot help it, it is according to Scripture, and that's enough to us.

Ibid. *The Quakers say that Christ shall not Bodily come again to Judge the Quick and the Dead, Light and Life, p. 43. false, there are no such words.*

Ibid. *Tho' they own two Comings of Christ, one in the Flesh, and the other in the Spirit; yet this coming to Judgment they own not; nor, say they, did we ever Read of it, Ibid. p. 41. This last of Christ's coming to Judgment is false, G. W's. words are, 'But also another Coming in the 'Flesh yet to be expected, we do not Read of; he don't say, we don't Read of his Coming to Judgment, for we do Read of it, but do we Read of another Coming in the Flesh; if we do, I desire to know where?*

P. 46. *They add, that the Emphatical Description thereof, 1 Thes. 4. 15, 16. was not meant of his Personal Coming to Judgment, G. W's. Br. Disc. of the Dang. Principles of J. Horn. p. 9. But G. W. did not say it was not meant of his Personal coming to Judgment; the Priest added that, not the Quakers.*

Ibid. *The Quakers say, that a Local Heaven and Hell may (without just offence) be both denied, Rejoynd, p. 180. false, the Quakers do not say so.*

Ibid. *That such a signification of Heaven and Hell is indeed Mahometan, Ibid. p. 179. false, these are not W. P's. words.* That

That Christ's Ascending into Heaven was not Corporal, but a Spiritual Ascending into a Spiritual Heaven, Shewen of Evil Thoughts, p. 37. 38. false, the words are not there.

Ibid.

That the Joys of Souls and Bodies Reunited and enjoy'd in a Local Heaven are Mahometan Fictions, Reas. against Railing, p. 139. false, as Quoted; Note, Reader, the falshood of this Author, here are 5 more in one Page (tho' often more) and the rest not one right; W. P's. words are (in Relation to T. H's. Notion that the Compleat Happiness of the Soul rests in a Reunion to a Carnal Body) ' It makes the Soul incapable of Compleat Happiness without a Fleshly Body; as if Heaven were an Earthly Place to see, walk in, and all our outward Senses to be enjoyed and exercised as in this World, though in a higher degree, which I call Mahometism.

Ibid.

Now is here any thing against the Soul's having a Body (in any sense) but only a fleshly Body, or against the Locality of Heaven, because not an Earthly Place like this; what wild Consequences is this Man guilty of?

The Quakers say, that all our Ordinances, Churches and Teachings are Cain's Sacrifice, News out of the North, p. 14. false, the words are not there; and did G. F. write of your Ordinances, Churches, &c. in 1654? see how this Man's Envy bewrays his folly.

P. 47.

That Baptism is no ways necessary for Infants, Apol. Prop. 12. false, R. B. indeed says, ' As to the Baptism (i. e. Sprinkling) of Infants, it is a meer Humane Tradition, for which neither Precept nor Practice is to be found in

Ibid.

‘all the Scripture. Now if it is to be found in all the Scripture, why had not E. C. told us where?’

Ibid.

That all Water-Baptism whether of Young or Old is Humane, and not of Christ, Apol. p. 413. to p. 423. Note, 11 Pages for one Line, and yet the words in neither; is not this a Notable Quoter, why had he not said from 409. to p. 445. and then he had took in the whole Proposition concerning Baptism. What R. B. Argues for is, that Water-Baptism, was John's Baptism, not Christ's, and therefore not to continue.

Ibid.
47, 48.

That the Lord's Supper with Bread and Wine is no where Commanded in the Scriptures, Apol. Prop. 13. no such words; but R. B. says, ‘Even as abstaining from things strangled, and ‘from Blood, the washing one anothers feet, ‘and the Anointing of the Sick with Oyl, all ‘which are Commanded with no less Authority and Solemnity than the former (viz. ‘Breaking of Bread) yet seeing they are but ‘Shadows of better things, they cease in such ‘as have obtained the Substance.

P. 48.

That if both these Sacraments were formerly Commanded, yet are they now (as Jewish shadows) both of them to cease, Apol. p. 480. to 484. Note, here again 5 Pages quoted, and yet the words not there.

Ibid.

That the Publick Reading of Chapters is needless, R. Bark. Col. p. 121. nothing of it.

Ibid.

That for that Reason (as an Holy Ordinance) they (the Yearly Meet. Epistles) must be heard as Divine, and not Humane Writings or Scriptures. Epist. for the Year 1666. London, but there are no such words in it.

That

That all Forms of Prayer are unlawful, Apol. p. 392. false, *R. B.* does not say so; but 'Our Adversaries, whose Religion is for the most part outside, and such, whose Acts are the meer product of Man's Natural Will and Ability; as they can Preach, so can they Pray when they please, and therefore have their set particular Prayers.—We freely confess that Prayer is both very profitable, and a necessary Duty, Commanded, and fit to be Practised frequently by all Christians; but as we can do nothing without Christ, so neither can we Pray without the Concurrence and Assistance of his Spirit; and considers Prayer as twofold, inward, and outward; inward more frequent, as the Mind is Retired, and outward, as requiring a greater influence and motion of the Spirit. See this and the next Page.

Ibid.

They Blasphemously say, that in our Prayers there is no need of coming to God through the Mediation of the Man Christ Jesus, Shewen of Thoughts, p. 38, 39. this is an Absolute Forgery, for there are no such words, nor nothing like it.

P. 49.

The Quakers say, that there has been a general Apostacy of all Christian Churches, Apol. 276. 278. they do not say so there, but which of the Christian Churches hath not Apostatized? I wish he could name me one. But *R. B.* says in the former, 'For the particular Churches of Christ, gathered in the Apostles days, soon after beginning to decay, as to the inward Life, came to be overgrown with several Errors, and the hearts of the Professors of Christianity to be Leavened with the old
D 3 Spirit

Ibid.

‘ Spirit and Conversation of the World, and
 in the latter, of the generality of Protestants;
 ‘ so that in effect they differ from Papists,
 ‘ but in Form, and some Ceremonies, being
 ‘ with them Apostatized from the Life and
 ‘ Power the true Primitive Church and her Pa-
 ‘ stors were in.

Ibid.

*That the Quakers only are free from this Apo-
 stacy, &c. Ibid. p. 340. to 344. Note, 5 Pages
 for little more than a Line, and yet the words
 not there; R. B. indeed says, p. 340. ‘ The
 ‘ Sum then of what is said, is that the Mini-
 ‘ stry that we have pleaded for, and which al-
 ‘ so the Lord hath raised up among us, is in all
 ‘ its parts, like the true Ministry of the Apo-
 ‘ stles and Primitive Churches; whereas the
 ‘ Ministry our Adversaries seek to uphold and
 ‘ plead for, as it doth in all its parts differ
 ‘ from them, so, on the other hand, it is very
 ‘ like the false Prophets and Teachers, testified
 ‘ against and condemned in the Scriptures, as
 ‘ may be thus briefly Illustrated: of which he
 ‘ gives several Instances in the following Pages.*

P. 50.

*That the Church of England is an Adulterous
 Womb, producing little else but Sorceries and
 Witchcrafts, &c.—Smith’s Works, from p. 60.
 to p. 70. Note, he tells not which Smith, there
 being three of that Name whose Works are
 Collected in Print, but I cannot find the words
 in either of them. If he means W. Smith’s,
 here are 10 Pages in Folio for one passage, and
 yet the words not there; is not this to perplex
 his Reader that he might never find him out;
 why else, if he had had any fairness in him, could
 he not have set down the very Page, that we
 might*

might have known where to find it, and so the next?

That Bishops are Monsters brought out of the Adulterous Womb of the Apostate Churches, Smith's Works, p. 60. to 70. again 10 Pages, for what is not there to be found, or else he might have Quoted one. And the next,

P. 51.

That our Ministers are Witches, Devils, Sodomites, Antichrists, Ibid. viz. the 10 Pages above for this one Line, and yet not there; let any judge of this Dealing; I do think he is one of the unfairest Adversaries that ever writ against us.

Ibid.

That all Protestant Ministers are false Ministers, &c. Apol. p. 315, 318, 348. false: 'But the Limitation we Condemn is (says R. B. p. 348.) that whereas the Spirit of God should be the immediate Actor, Mover, Perswader and Influencer of Man in the particular Acts of Worship, when the Saints are met together, this Spirit is limited in its Operations, by setting up a particular Man or Men to Preach and Pray in Man's will, and all the rest are excluded from so much as believing that they are to wait for God's Spirit to move them in such things.

Ibid.

That it is utterly Unlawful to Preach what is gathered out of the Scriptures, &c. Apol. 341, 342, 348, 349, 390. Note, here 5 Pages, and the words in neither; [why could he not have told in which of those Pages those words were, if they were there, and he had been minded any one should have compared his Book with the Author's: But to Read 5 Pages, and sometimes 10. he thought it's like few would be at the pains of; to search for a Line or two, and

Ibid.

perhaps in two or three places too, and so it might pass the securer. But in p. 386. R. B. says—‘He that Ministreth, being acted there-
 ‘unto by the arising of the Grace in himself,
 ‘ought to speak forth what the Spirit of God
 ‘furnisheth him with, not minding the Elo-
 ‘quence and Wisdom of Words, but the Demon-
 ‘stration of the Spirit and of Power, and that
 ‘either in the Interpreting some part of Scrip-
 ‘ture, in case the Spirit which is the good Re-
 ‘membrancer, lead him so to do ; or otherwise
 ‘words of Exhortation, Advice, Reproof and
 ‘Instruction, or the sense of some Spiritual Ex-
 ‘periences, all which will still be according to
 ‘the Scripture.—As to their Preaching upon a
 ‘Text, if it were not merely Customary or
 ‘Premeditated, but done by the immediate
 ‘motion of the Spirit, we should not blame it,
 ‘but to do it as they do, there is neither Pre-
 ‘cept nor Practice that ever I could observe in
 ‘the New Testament, as a part of the Institu-
 ‘ted Worship thereof. Now doth this render
 it utterly Unlawful to Preach what is gathered
 out of the Scriptures, when he allows it in a
 right sense. And the next.

Ibid.

That all the Quakers Speakers are Divinely Inspired, Ibid. (viz. the § above) and p. 386. 6 Pages for a Line, and yet the words not there. Time would fail to mention all, his Falshoods and Forgeries are so many ; I will Note a few more, and so sum up the Account.

p. 52, *That true Gospel-Preaching must be without any manner of Premeditation,* Ibid. p. 387, 390, 391. when ’tis not so said: But R. B. says in the first of the three, in Answer to an Objection about Preaching on a Text, ‘That Christ and
 ‘Peter

Peter did it not but as immediately acted and moved thereunto by the Spirit of God, and that without Premeditation, which I suppose our Adversaries will not deny: In which Case we willingly approve of it. Now does he say it must be without any manner of Premeditation.

That theirs is the only True Ministry, Ibid. p. 340, 341. is not there so said.

Ibid.

That all who want true Holiness are incapable of the Ministry, Ibid. p. 10. this is also false. Quoted, tho' true in it self.

Ibid.

That the Quaker-Speakers want no one Qualification of true Gospel-Ministers, Ibid. p. 305. 343. Prop. 10. and yet the words in neither: But R. B. says, p. 343. 'We are for a Holy, Spiritual, Pure and Living Ministry, where the Ministers are both Called, Qualified and Ordered, Acted and Influenced in all the steps of their Ministry by the Spirit of God, which being wanting, we judge they cease to be the Ministers of Christ.'

Ibid.

The Quakers all declare Tythes to be unlawful Maintenance for Gospel Ministers, Apol. p. 329, 330. these words are not there, whatever we declare. But R. B. says, 'As to Tythes I shall not insist, because divers have Clearly and Learnedly Treated of it a part, and also divers Protestants do confess them not to be *Jure Divino*.'

P. 53.

*That our Glebes &c. may be lawfully taken from us—*Ibid. p. 340. false, and the word Glebes is not mentioned in the Page.

Ibid.

That thus to Rob us is the soundest way to Reform us, Ibid. false; R. B. says, 'the only way then soundly to Reform and Remove all these

P. 54.

‘these Abuses (viz. the great Sufferings it hath
‘occasion’d) and take away the ground and oc-
‘casion of them, is to take away all stinted and
‘forced Maintenance and Stipend; and seeing
‘these things were antiently given by the Peo-
‘ple, that they return again, &c.

Ibid. *That to pay Tythes to a Gospel-Minister is a
damnable Sin, &c.* T. Ellwood’s *Antidote against*
Rogers, p. 78. This is not our Language, nor
does T. E. say so, but that ‘Truth allows no
‘Payment of Tythes at all under the New Co-
‘venant, but condemns it, and so would you also,
‘were your Hearts right in Truth. They who
‘Pay Tythes, do therein uphold a Legal Cere-
‘mony Abrogated by Christ, and thereby deny
‘Christ to be come in the flesh, which is a
‘mark of Antichrist, 1 Joh. 4. 3.

Ibid. *The Quakers teach that Womens Meeting sepa-
rate from the Mens are of Divine Institution: See*
G. F.s. *Order for their Settlement, made 1671.*
false, and the next.

Ibid. *That in them the Women ought to have a share
in Church-Government: See both these establish’d
in the Yearly Meeting for the Year 1675.* I have
seen both these he refers to, but cannot see it
as he sets it down; so that whatever Truth
there is in it self, there is none in his Quotation,
in these words.

Ibid. *That Dumb and Silent-Meetings are founded
both on Scripture and on Reason, Apol. p. 361*
385. false, these are not our words.

P. 55. *That true waiting upon God cannot be performed
but in such Meetings, Ibid. p. 365, 366.* false,
but R. B. says in the Last, ‘Since then we are
‘Commanded to wait upon God diligently, and
‘in so doing, it is promised that our strength
‘shall

shall be renewed; this waiting cannot be performed but by a Silence or Cessation of the Natural Parts on our side, since God manifests himself not to the outward Man, or Senses, so much as to the inward, to wit, the Soul and Spirit.

That therefore all such as in times past truly waited upon God, both used and approved of such Silent-Meetings, Ibid. p. 353, 354. false, as worded.

Ibid.

That to be present in such Meetings is a Principal part of God's Worship, Ibid. p. 370. false.

Ibid.

That in Silent-Meetings every Man is made a sharer of the general Refreshments of the whole Body, Ibid. p. 356, 358, 359. 3 Pages, and yet the words as set down in neither.

Ibid.

That in such Meetings, Men are truly said to Meet in an especial manner, in the Name of the Lord Jesus, Ibid. p. 354. false also as Quoted.

Ibid.

That tho' they now abstain from Working on that Day (i.e. the 1st Day of the Week) yet they have the same esteem thereof as if they did not so abstain, Ibid. p. 349, 350. false, it is not so said. Note, here 6 Quotations again in one Page, false.

Ibid.

P. 56.

That it was the Apostles work to teach Men to esteem all Days alike, &c. Answ. to the Common-Prayer-Book, p. 7. false, there is nothing of it, or like it.

Ibid.

That it is no Sin to open Shops, and to Work in our Respective Callings any Day alike. This, as he Quotes no Book, so 'tis none of our Saying; and his addition, which was at first their common Practice is false, and many others in this

this Page, which I referr to the Lift of his Lies, 'till he prove it.

P. 57. *The Quakers say that all Authority which owns not the Light within must be put down, G.F. jun. p. 16. nothing of it; but G. F. Exhorts to*
'Come down to the Light of Chrif in all your
'Confcienccs (unto which Light all the Powers
'of the Earth must bow) and with it fearch
'your Hearts and try your ways, and it will
'fhew you your Backflidings, and the Evil of
'your doings, &c.

Ibid. *That Kingly Government is unlawful, E. Bur. p. 244. false, but E. B. fays, 'The Law of*
'God hath been made void, and his Grace hath
'been turned into wantonnefs, and all things
'hath been out of good Order, Kings, Princes,
'Rulers, Governments, Laws and Decrees have
'been Corrupt, and not right in the fight of
'the Lord; (and the Reason he gives is) Op-
'preffion, Tyranny, and Vain-glory hath a-
'bounded in the Nations, and Juftice and true
'Judgment have been neglected, &c. was not
this true enough?

Ibid. *That they ought not to be Crowned,—Anfw. to*
Common-Prayer-Book, p. 7. false, G. F. does not
say fo.

Ibid. *That there is none other Honour due to Kings,*
than what is due to all the reft of Mankind, Priests
and Prof. Cat. p. 12. nothing of it, or the
next.

Ibid. *That to Fear God, and Honour the King, fig-*
nifies no more than to have them in efteem, &c.
Ibid. false, and the next.

Ibid. *That the Title Defender of the Faith is Anti-*
Scriptural, or contrary to the Holy-Scriptures,
Anfw.

Answ. to the Com. Pr. Book, p. 9. G. F. does not say so. Note, here again 6 false Quotations in one Page, and the next not right, no not one; what think't Reader, does this Adversary deserve any Credit?

That the Common People have a Lawful Power over Parliaments, and may turn them out at their Pleasure, F. Howgill, p. 5. false, nothing of it, nor any thing like it. P. 58.

That all Oaths Imposed by the Government are utterly unlawful, Apol. p. 542, 543. Is not so said, nor the next. Ibid.

That to Fight for the Government is unlawful also, Ibid. p. 567. Both these are false as Quoted, tho' we are not ashamed of our Testimony against Oaths and Fighting; yet as he hath set it down as applyable to the Government, it seems as if design'd to incense the Government against us, which we meddle not with, and which, we doubt not, knows our Innocency therein, as well as the Conscientiousness of our Testimony in Relation thereunto, which we leave to God's faithful Witness in every Conscience to plead on our behalf. Ibid.

The Quakers Teach, that to Sue any Man at the Law, is unlawful also, Brief Account from the Children of Light, p. 10. nothing of it. Ibid.

That the Magistrates ought not to appoint either Days of Fasting, or Thanksgiving, nor will they observe them, Apol. 565. It is not so said there. Ibid.

That the Laws of these Kingdoms must be disobey'd when contrary Orders come from the Quakers, Whitsonside Lond. Meetings; we do not say so, and he mentions not when or where to find this Passage. P. 59.

They

- Ibid. *They deem it consistent with their Charity to pray for our destruction: Ed. Bur. Epist. before G. F's. Gr. Myst. false, no Page mentioned, and I deny it.*
- P. 60. *They Exclude by Name, Episcopalians, Presbyterians, Independants and Baptists from any Benefit thereby (i. e. Toleration) see Spr. of the Hat, p. 12. E. Bur's Work, p. 615. R. Hubberth. p. 228. false, for in E. Bur. and R. Hub. there is no such thing, or to that purpose; and for*
In W. P's. the Spirit of the Hat (long since Answer'd) being an Adversary's Book is not to be Credited, nor will we admit of such Envious Authors as Evidence against us.
- Ibid. *Every Quaker in his Attire must neither use Lace or Ribbands, Apol. p. 539. false, for tho' we have denied wearing Lace, there is no such thing, or Ribbands in the Page.*
- Ibid. *They must disown all Doctrines and Practices, but such as are taught and used by their own Sect continually, E. Bur. Epist. before G. Myst. p. 17. nothing of it.*

And many more I could Instance, which I have omitted for Brevity sake, that are false in part, or in whole; but this is enough to spoil the Reputation of his *Common-place-Book*, and to shew of how little Credit this Author is in what he says or writes against us; for it would be tedious to mention all, and would be to transcribe almost all his Book, at least his *Quotations*, to set down all his Falsities. What a gross Forger then must this Man be, to go to set down such things in the *Quakers Names*, and Quote Pages of their Books, for what is not to be found in them,

them, but many times the contrary, as I have
shewn. I think one may apply to him the Re-
verber of what the Wise Man said, *Many Sons* Prov. 31.
have done Villanously, but thou exceedest them 29.
all; and I look on it as the *Just Judgment* of
God upon him for his inveterate *Enmity* against his
People, and the *Truth* they profess, that he should
run into such *Notorious Falshoods* even in plain
Matter of Fact, to *Expose* himself, and *Spoil* his
Credit, that no body might believe him, but
such as are willing to be deceived; which had
he not been *Infatuated* he would never have
done, had it been but for his own *Credit*, and
the *Credit* of his *Cause*, and nothing of *Consci-*
ence in it: But Envy uses to blind Men; so that
he thought perhaps any thing would pass a-
gainst the poor *abused People*, called *Quakers*,
without Examination. But I hope, as I said in
the Beginning, this will give occasion to watch
him the more narrowly for the time to come.
And that I might not wrong him (as he hath
as) I have *Examined* and *Corrected* his *Errata*,
least there should be any Mistake in the Print,
because I would not take any Advantage of
him that way; still his Falshoods appear in
these and many more (as I shall count by and
by.) Oh *unparallel'd Injustice*! How long will
this Man seek to *Pervert* and Abuse his *Harmless*
Neighbours without Cause? Is this to *do as he would*
be done by, or the way to Reduce *Erring Souls*, as he
plainly pretends? Oh no, but to deceive them. 'Tis
so far the contrary (except any are Inconfide-
rate) that had I not been of their Perswasion, yet
upon *Examining* the falshood of his *Quotations*, and
comparing them with the Books, out of which
he pretends to take them, I should have been
Convinced

Convinced of the Truth, and Confirmed in it against him (as I am this day;) that he is wrong. So that his Work I am satisfied will never answer the End; what will he Lye for God, and Cheat for Religion, for can he expect to go to Heaven with a Lye in his mouth, or in his right hand? Oh nay, he ought to Repent of it, which I desire he may. I cannot but Appeal again to you of the Church of England to which he pretends, to Clear your selves of this Unrighteous Dealing. Oh, that ever a vile Person should work such Villany in a Land of Uprightness (as this would be counted) against them that are Quiet in it! If all should do as he hath done, there would be no Faith or Credit among Men, or believing one another; they would then deceive every Man his Neighbour, and would not speak the Truth. If such things should be countenanced, it would be a Scandal to the Nation,

Pres. p. 8. and all Honest Men in it. Is this to be faithful in his Quotations (as he says) and not (like Rich. Claridge) make them speak contrary to the whole Scope and Design of their Authors? No indeed, this is not like R. C. for he cited the Priest's words truly (for what E. C. shews to the contrary) but he our Friends words falsely, and therefore,

W. Wall's as a Late Author says, 'Such a thing done by Mistake, or for want of Skill, is bad enough, but if it be done wilfully, it is hard to think of any thing that is a greater wickedness, for it goes the way to destroy the Common Faith of Mankind, by which we are apt to rely upon a Writer, that how Zealous soever he may be for his Opinion, he will not forge Matter of Fact, nor speak wickedly (tho' it be) for God,

Job 13. 7. as Job says. — And indeed among all the Books

Books of Controversie between *Papists* and *Protestants* or others that are *Scandalous* for *False Quotations*, there is none comparable to one that is written on this occasion—One single Instance, or (as they frequently Cite) a *bit* or *scrap* of a Sentence gives but a very imperfect, and often times a mistaken Account of the Author's meaning; but the *Context* added, shews the Tenor and Scope of his Discourse—and partly because many of the *Quotations* were *false*, and so alter'd, that when I came to search the *Originals*, they were nothing to the purpose, or they out of *Spurious Books*, &c. All which *patty* Answers to this Priest, as if on purpose.

P. 7.

P. 8.

Now besides these that are False, there are hardly any of the rest True or Right, I believe hardly Six of his pretended *near Six Hundred*, (and 'tis much when his Hand was in he had not made them Six Thousand, having such a Tallent at Multiplication) as appears by Examining them, of which now I'll Cast up the Summ.

I suppose all that have any Ingenuity, or Honesty, and know any thing what belongs to such Matters, will grant, that whoever pretends to Quote an Author's words, and doth it not *verbatim*, but Leaves out, Puts in, and Changes or alters words at pleasure, *Clipping* Sentences, &c. to make them speak as he would have them, is guilty of *Forgery*, or false Quotation, and the Quotations to be esteemed false, but so are *E. C. 's*

Let us see then the Summ of the whole.

Page. Quotations.

- 1—But 1 Quotation, and that out of an Adversaries Book, and false too.
 2—11 And not one Right Quoted.
 3—4 All from Adversaries Books except 1. and that false.
 4—7 Of which, 6 not right Quoted.
 5—8 And not one right Quoted.
 6—4 All False, or not Right.
 7—5 Not 1 Right, or but 1 near it.
 8,9—2 One false, and the other not Right.
 10,11—4 But 1 Right, or near it.
 12,13—4 But 2 near Right.
 14,15—13 Several False, and the rest not Right.
 16—11 And but one near Right.
 17—14 False and not Right, but 1 near it.
 18—15 False or not Right, only 1 near it.
 19—8 Not one Right, and but 1 near it.
 20—9 And yet not one Right.
 21—9 But none of them Right.
 22—8 And all Wrong, or not Right.
 23—10 None Right, and some grossly False.
 24—9 And but one Right, or near it.
 25—14 Many False, and none Right.
 26—14 Several False and the rest not True.
 27—11 Many False, but none True.
 28—12 And all False, or not Right.
 29—12 Of which 8 absolutely False, and the rest not True.
 30—10 All False or Wrong.
 31—11 And not one of them Right.
 32—9 And all of them Wrong.
 33—9 None Right, nor but one near it.

Page. Quotations.

- 34—10 *And none of them Right.*
 35—11 *Of which not one Right.*
 36—12 *And all of them Wrong.*
 37—9 *But none of them Right.*
 38—5 *And all of them Wrong.*
 39—11 *And yet none Right, tho' mostly sound.*
 40—11 *But not one of them Right.*
 41—10 *And yet none Right.*
 42—12 *And not one of them Right.*
 43—8 *But none Right.*
 44—12 *And all False, or at least not Right.*
 45—9 *False, or not Right.*
 46—13 *Most False, and the rest not True.*
 47—13 *False, or not True, but 1 near it.* I
 48—14 *And all False, or not Right.*
 49—12 *False likewise, or not Right.*
 50—12 *Of which but one Right.* I
 51—12 *All False, or not Right.*
 52—15 *And yet not one Right.*
 53—14 *But none of them Right.*
 54—10 *And all of them Wrong.*
 55—12 *Seven False, and the rest not Right.*
 56—10 *Half False, and the rest not True.*
 57—13 *Many False, and the rest not Right.*
 58—10 *Half False, and the rest not True.*
 59—11 *All False, or not Right.*
 60—11 *All False Quoted, or else Lyes.*
 61—3 *And all False, so he began and ended False.*
And the middle and both ends are False.

Of which, this is the Summ.

563. Of which False, 150. not Right, 400.
 Right or near it, 13. In all, 563. So
 that I cannot make his near 600 at last,
 and near 40 no Book or Page, but down

right *Falshoods*, without any pretended *Proof*; and of the 13 that I allow to be Right or near it (tho' some of them are hardly that) and others so *odly Quoted*, that it's difficult to find them, and most so *Clipt* that they don't carry their *Sense*; so that here's a *great Cry* and but *little Wooll*, as the Proverb is, I believe hardly Six right or fair Quotations as I said; and them that there are any thing in (of *Truth* I mean, not *Error* take notice) may be easily defended in a *Right Sense*, and have been *Answer'd* and *Explain'd* over and over several times.

As that of G. F's. P. 4. *He that hath the same Spirit that raised up Jesus Christ from the Dead, is equal with God*, which is an Ellipsis, wanting the words—*hath that which is Equal*. Answer'd by me in *Judas and Chief Priests*, P. 26, 27.

That of Ed. Burroughs p. 5. about *the Sufferings of the People of God*, &c. By Dan. Phillips in his *Vindiciae Veritatis*, P. 206. and G. W's. Late *Examination of G. K's. Serious Call*, P. 25, &c.

That of E. B. and W. P's. about *Scripture being Binding*, P. 16. by W. Pen himself in his *Skirmisher* defeated. See also *Christ. Quak.* p. 226. and that of G. F. falsely Quoted, p. 18. No. 39, &c. by me in my aforesaid Answer to G. K. p. 37.

That about the Trinity out of G. F. and W. P. p. 22, 23. In my said Book, p. 48, &c.

That of W. P. Concerning *the Outward Person*, &c. p. 28. and that p. 29. No. 21. of *Faith in the History*, &c. falsely Quoted, and that, p. 34. No. 7. about *Justification* (also falsely Quoted)

Quoted) all fully Answer'd in my Answer to G. K. above said, P. 59, &c. P. 76. P. 125. and the first Particularly by D. P. aforesaid, p. 89.

That of G. W. that *the Light is sufficient to Salvation*, p. 43. in my Answer to G. K. p. 142, 143.

That p. 44. of W. Smith of *Preaching Christ without, or in Heaven*, being an Elliptick Defect of the word only, Answer'd by G. K. in his *Serious Appeal*, p. 10. and my Answer to G. K. p. 144.

And of this Elliptick Defect, Dr. Edwards says, ^{Enquiry,} That this Ellipsis or Leaving out of a word is ^{p. 253.} very frequent, you may satisfy your selves from those Writers who have made it their Business to treat of the Stile and Phraseology of the Bible, they will let you see at one view what a number of defective Speeches there are in the Holy Writ. So it is here, and there being a defect, a Supplement must be made.

And many more that I could Instance, but it is needless, some Men will never take an Answer, but the Wise will understand, and the honest hearted will be satisfied, and for the rest we must leave them to the Lord. In a word, all the rest that have any thing in them (mark that still) or want any Explanation, have been clear'd by G. Whitehead's several Answ. to F. Bugg—His *Antidote against the Snake in the Grass*—and *Truth and Innocency Vind.*—and *Truth Prevalent* against the Norfolk Priests.

Tho. Ellwood's Answ. to G. K. particularly *Truth Defended*, and his Answ. to G. K's. *Narrat.* Jos. Wyeth's *Switch for the Snake in the Grass*.

Dan. Phillips's *Vindiciae Veritatis*, in Answer to John Stillingfleet.

And my Answer to G. K's. 4th Narrat. Tit. Judas and the Chief Priests Conspiring against Christ and his Followers; and Truth and Innocency Defended, in Answer to Cotton Mather's Hist. of New-England.

So that there is nothing New (except his *Perversions* and *Falshoods*) that requires any farther Answer, but what hath been fully Answer'd already by some or other of us; and we shall not count it needful to be always Answering the same reiterated things over and over again still, that have been so often fully Answer'd already.

Note however that all that he hath *falsly* Quoted in the *Quakers Names* are not *false Doctrines* or *Errors* as he calls them: for some are so *sound*, that we would not be ashamed of them *Rightly stated*, or thought to disown them, as I have Noted some; and I admire he should be so *blind* as to *oppose* them, or *hold the contrary*; of which I shall give a few Instances, and *Retort the contrary Sense* of them upon him, seeing he *opposes* them as *Errors*.

Sound DOCTRINES opposed by this Adversary.

P. 6. That we have Chosen the Son of God to be our King (i. e. Christ) E. Bur. It seems E. C. hath not.

P. 7. That it is God's Right to give Laws unto all Men, G. F. Jun. p. 138. If this is an Error, he must hold that it is not God's Right so to do.

That

That the Scriptures are Imperfect (i. e. as to number) *and a great part of them is Lost,* Rejoynd, p. 78. Then He must hold they are perfect as to number, and that none of them are lost (as Dr. Edwards does) which I wish he could make good. P. 15.

That the Scriptures are not the Principal Ground of Truth and Knowledge, Apol. p. 7. If he hold they are, he must exclude Christ from being Principal, contrary to *Matth. 11. 27.* P. 16.

That they cannot bring us out of Death and Darkness, viz. of themselves, Rejoynd, p. 40. If he hold they can, let him prove it. P. 17.

That the Scriptures are not to be understood but by that very Spirit by which they were writ, Ibid. p. 43. (Luther's words) which E. C. seems to allude to; for the words he gives as *W. P.'s* are not there. Now if he hold they can be understood without the Spirit of God, he holds contrary to *1 Cor. 2. 11, 12.* and many Protestant Writers. P. 18.

That a New Revelation of the good old Gospel is necessary to the Belief thereof, Apol. p. 91. It seems he holds 'tis not necessary, contrary to *Matth. 11. 27. 1 Cor. 12. 3. 1 Joh. 5. 6.* Ibid.

That such Revelations are necessary to beget Saving Faith, Apol. Prop. 2. This is like the above, and by opposing it, he must hold it is not necessary, contrary to the abovesaid Scriptures. P. 20.

That these Revelations never do nor can contradict the Scriptures or right and sound Reason, Ibid. If he hold the Revelation of the Spirit of God can, let him consider *1 Cor. 12. 3.* P. 21.

That the Holy Three are three Manifestations, and not Persons, G. W's. Answ. to Syn. of Quak. P. 22.

p. 94. If he holds that they are Three Persons, and not Three Manifestations, let him prove it by Scripture.

Ibid. *That the Doctrine of the Trinity (i. e. in their terms.) was born above 300 Years after the Ancient Gospel was declared, &c. S. Found.*

p. 14. If he hold it was before in the Terms commonly express'd, let him prove it.

P. 24. *That the Father Son and Holy Ghost are not distinct one from another, not separate, Great Myst. p. 293.* If he hold they are, see *Joh. 14. 10.*

P. 25. *That Christ as God had not a Father, Light and Life, p. 47.* If he holds that God had a Father, is not this like the Papists calling Mary the Mother God.

P. 26. *That Christ was Crucified when Adam fell, T. E. 's. Answ. to G. K. 's Nar. p. 207. viz. Spiritually (as he is in Sodom and Egypt) and as the Rock that followed Israel in the Wilderness, and was grieved with them forty years.*

[P. 28. *That whosoever saith God hath a Father, doth thereby imply two Gods, Ibid. p. 27.* It seems he holds God hath a Father, and what is that less than to imply two Gods.

P. 30. *That the Man Christ was before he came in the Body, Ibid. p. 97.* If this is an Error, let him Answer the Bishop of Gloucester's Book of the Descent of the Man Christ Jesus from Heaven.

P. 31. *That the Body of Jesus of Nazareth was prepared on purpose for the more Glorious Appearance for the Light to work in (viz.) To do the Will of God in; by opposing this, he must hold it was not prepared for that end.*

That

That the Body which Christ hath, consists of Spiritual Flesh and Bones, Nat. of Christ, p. 41. If this is an Error, he must hold that it consists of Carnal Flesh and Bones; *Gross Doctrine*.

Ibid.

This Doctrine (that Christ hath satisfied for Sins past, present, and to come) Insinuates a Licentiousness at least, and a Liberty that unbecomes that Ancient Gospel Preached to the Primitive Saints, Sand. Found. p. 23. If he holds it does not insinuate such a Liberty, I wish the ill effects of such Doctrine was not too apparent.

P. 33.

That Justification is the making a Man really just, and not a reputing him so to be, Apol. p. 215. It seems he holds 'tis not a making him Just; no wonder we meet with so much Injustice where such Doctrine is held.

Ibid.

That Justification by an Imputed Righteousness (whilst not real, left out) is merely an Imagination, S. Found. p. 33. If this is an Error, what will he say to his Brethren, who say, 'That this Expression Christ's Imputed Righteousness, or the Imputation of Christ's Righteousness, is not to be found in all the Bible. Principles and Practices of certain Mod. Divines of the Church of England, p. 132.

Ibid.

That the Imputed Righteousness of Christ is not to be found in all the Scriptures, Apol. p. 215. is no more than his Brethren aforesaid say, as also p. 133. Marg. Christ's Imputed Righteousness no Scripture Phrase; so let them agree among themselves, before they differ with us about it.

P. 35.

That the Gentiles who knew nothing of Christ, or Faith in him, by being doers of the things contain'd in the Law were Justified, Ibid. p. 189. So says the Apostle to that purpose, Rom. 2.

Ibid.

13, 14. tho' he hath added the words (*knew nothing of Christ*) which are not R. B.'s words, but E. C. it seems holds the contrary.

Ibid. *That as Death came by Sin Actual, and not Imputative, so also Justification unto Life must come by Actual and not Imputative Righteousness, Ser. Apol. p. 148. If he holds the contrary, let him Answer Dr. Whitby's Annot. on Rom. 5. 13. that there is no mention in the Scripture of the Imputation either of one Man's Sin, or of his Righteousness to another, Dr. Edwards's Preacher, 2d Part, p. 39.*

P. 36. *That we are Sanctified by the Light within, R. B. Prop. 7. viz. the Spirit and Grace of God according to Christ's words, Jo. 17. 17. sanctifie them through thy truth, thy word is truth, and Light Grace and Truth are all one; and if he denies this, by what are we sanctified?*

Ibid. *That this Light may so far sanctifie a Man as to enable him not to obey the Suggestions and Temptations of the Evil One, &c. Prop. 8. yea, my Grace is sufficient for thee, 2 Cor. 12. 9.*

P. 37. *That we must expect Salvation upon no other ground than true Repentance and amendment of Life, Sam. Crisp, p. 26. (i.e. as the Condition) and if he denies it, does he expect Salvation without Repentance and amendment; I hope not, I'm sure he has need enough to Repent and amend too, for 'tis he that confesseth and forsaketh shall find mercy, Prov. 28. 13.*

Ibid. *That Regeneration ariseth from the Light within, as Fruits do from their Seeds, R. B. Prop. 5. 6. If he hold the contrary, from whence does it arise, but from the Light, Grace, Spirit and Seed working in the Heart? Mat. 13. 31.*

That

That Christ is the great Cause of Regeneration, chiefly as he is manifested inwardly in the heart, T. Ellw. Answ. p. 229. Does E. C. hold the contrary? from whence would this Man make Regeneration to proceed, if not from Christ, or his Light, Grace, Spirit and Truth in the inward Parts.

Ibid.

That as this Light is received and closed with in the Heart, Christ comes to be formed and brought forth in us R. B. p. 139. Durst he deny it, for what else did the Apostle travel in Birth again? Gal. 4. 19.

p. 38.

That there is a Day unto every Man in which this Light strives and wrestles in him to make him happy, Ibid. p. 178. If he say the contrary, see Gen. 6. 3.

P. 39.

That this Light would work out the Salvation of all Individuals, if not resisted, Ib. Prop. 5. If he deny it, Read Job. 12. 36.

Ibid.

That therefore this Light is in every Man, &c. Ib. P. 132. If he says nay, he denies Scripture, Job. 1. 9.

Ibid.

That God in and by this Light, Exhorts, Invites, Calls and Strives with every Man in order to Save him, Ib. p. 132. It seems he holds it does not, contrary to known Experience.

Ibid.

That he that resists the Strivings of this Light, is the cause of his own Condemnation, &c. Ibid. p. 148. It seems he holds, that Resisting the Light is not the Cause of Condemnation, contrary to Job. 3. 19.

Ibid.

That this Light checks the Wisest and Learnedest of all Men in Secret, and Reproves them, in order to Reclaim them, Ibid. p. 178. yea, and a Heathen would hardly deny it, tho' he does contrary

Ibid.

trary to Prov. 6. 23. the Reproofs of Instruction are the way of Life.

Ibid.

That this Light brings those that are Ignorant of the Death and Sufferings of Christ, and of Adam's Fall, to a sense of their own misery, and to be sharers of the Sufferings of Christ inwardly, &c. (i. e. of the benefit of it) Ibid. p. 132. True, (tho' he opposes it,) Job. 14. 26.

Ibid.

That by this Light, such as have the Knowledge of Christ outwardly, have their Understandings opened, rightly to use and apply the things deliver'd in the Scriptures, and to receive the saving use of them, Ibid. This is very plain according to Scripture as above, and also Job. 16. 13, 14, 15. unless he will deny the Light of Christ, and Spirit of Christ to be all one.

Ibid.

That this Light is to be the Rule of all Christians, Ibid. p. 73. It seems E. C. holds it is not contrary to Job. 16. 13. He (the Spirit of Truth) will guide you into all Truth, Rom. 8. 14. 2 Cor. 10. 13. Gal. 6. 16. as many as walk according to this Rule, and Phil. 3. 16.

Ibid.

That we are Commanded to believe in this Light, Ibid. p. 163. If he counts this an Error, he must hold that we are not so Commanded to believe in it, contrary to Job. 12. 36.

P. 40.

That by Obedience to this Light we are Saved, Ib. p. 174. but E. C. holds, it seems, we are not, contrary to Eph. 2. 5. 8.

Ibid.

That no Service is acceptable unto God, but what we are first mov'd unto by this Light, Ibid. p. 353. It seems he holds it may be acceptable without it, contrary to Rom. 8. 26.

Ibid.

That we are by this Light both Justified and Sanctified, Ib. Prop. 7. E. C. it seems, holds we are

are not, contrary to Rom. 3. 24. and 1 Cor. 6.

11. That it is this Light which begets true Faith in us, &c—Ibid. p. 171. If he say nay, see. P. 41.

That this Light is the faithful Witness and Messenger of God, which bears witness for God and his Righteousness in the hearts of all Men—Ibid. It seems E. C. denies it to be God's Witness, contrary to 1 Joh. 5. 10. Ibid.

That this Light is not given as a Witness to Condemn Men only, but also for a Leader and Commander, &c. Ibid. Yea, and if he deny it, see Joh. 3. 19, 20, 21. Ibid.

That this Light is that Divine Preacher whose sound went into all the Earth—Ibid. p. 170. yea, and if he deny it of Rom. 10. 18. what thinks he of Col. 1. 23. the Gospel which was preached in every Creature, as the Greek hath it. Ibid.

That this Light is the Life of Jesus, &c. St. Crisp's Coll. p. 160. If he says it is not, he opposeth Scripture, Joh. 1. 4. in him was Life, and the Life was the Light of Men. Ibid.

That this Light is Christ, tho' not whole Christ, Reas. against Railing, p. 20, 21. If he denies this, he must deny the Light to be Christ, contrary to Joh. 8. 12. or else hold that it is whole Christ. P. 42.

That God, Christ, the Spirit, the Word, the Truth, the Kingdom of God within, and this Light, are all one and the same thing, G. F. Jun. p. 66. yea in a sense, and if he deny it, he denies Scripture, for God and Christ is Light; and the Light, Spirit, Word and Truth are all one, tho' under several denominations. Ibid.

That it is Blasphemy to speak against it, Reas. against Rail. p. 30. If he thinks it is not, let him Ibid.

him Read *Mark* 3. 29. and hear and fear, and do no more so wickedly, as to call the *Light an Idol* as he does, p. 20. and 96.

Ibid. *That this Light tryeth all our Motions; Thoughts, Words, and Works, W. Bennet's Test. Works, p. 150. yea, by what else doth the Lord search the Heart and try the Reins, Jer. 17. 10. and declare unto Man what is his thoughts? Amos* 4. 13.

P. 43. *That this Light is sufficient to Salvation—G. W's. Antidote, p. 28. It seems E. C. holds it is not contrary to 2 Cor. 12. 9. Eph. 2. 5, 8. Tit. 2. 11.*

Ibid. *That this Light is one, and that by this one Light God hath revealed himself thro' all Ages, Reas. against Railing, p. 48. If E. C. hold the contrary, let him Read 1 Cor. 2. 10, 11.*

P. 44. *That the Resurrection is a Mystery which the Carnal Mind cannot comprehend, G. F. jun. p. 196. It seems E. C. holds it is not a Mystery, and that the Carnal Mind can comprehend it, contrary to 1 Cor. 15. 14, 15, 51.*

P. 45. *That the Scriptural Resurrection is Spiritual, and not of Carnal dead Bodies, Reason against Railing, p. 136. If E. C. counts this an Error, he must hold that it is not Spiritual but Carnal, contrary to 1 Cor. 15. 44. It is sown a Natural Body, it is raised a Spiritual Body, &c.*

Ibid. *That those words, 1 Cor. 15. 44. to 50. do not Concern the Resurrection of Carnal Bodies—Rejoynd, p. 370, &c. Then E. C. must hold it does concern the Resurrection of Carnal Bodies, contrary to the whole tenor of that Chapter, particularly ver. 37. 44. and 50. what a Carnal Resurrection is this Man for !*

That

That Infants have not Adam's Sin imputed to them, Apol. Prop. 4. If he think they have, let him Read Ezek. 18. 2, 3, 4. 20. and again, P. 47.

That nothing of Adam's Sin is imputed to any Man, 'till he make it his, by the like Acts of Disobedience, Apol. 97. No to be sure, as above proved; tho' E. C. hold otherwise, contrary to Scripture, and some of his Brethren, as afore-said. Ibid.

That Infant Baptism is a Humane Tradition only, Apol. Prop. 12. what is it else, that have neither Precept or President in Scripture? If he think otherwise, let him prove it. Ibid.

That all Prayer must proceed from a pressing motion of the Spirit, &c. Apol. p. 344. whence else must it proceed? if not from the Spirit, according to Rom. 8. 26. P. 49.

That there has been a General Apostacy of all Christian Churches, Apol. p. 176. (i. e. since the Apostles) if E. C. say there hath not, let him tell us which of the Christian Churches hath not Apostatized. Ibid.

That this Apostacy began in the Apostles days, and was Completed when the Princes of the Earth first professed Christianity, and Men became Christians by Birth, and not by Conversion, Ibid. It seems E. C. holds it did not begin in the Apostles Days, &c. contrary to 2 Thes. 2. 7. and that Men may be Christians by Birth, and not by Conversion. Ibid.

That there are no Hypocrites in the True Church, R. F's. Rod, p. 13. E. C. it seems, holds there are; but can Hypocrites be Members of the true Church, not having spot or wrinkle, or any such thing, Eph. 5. 27. P. 50.

That

Ibid. *That we must believe as the (true) Church believes (as G. W's. words are) Apost. Incend. p. 10. but he holds, it seems, we must not; no wonder then he opposes sound Doctrine; but how else must we be Members of it?*

Ibid. *That Internal Holiness is necessary to make a Visible Church Member, Apol. Prop. 10. But he holds, it seems, 'tis not necessary; such a Church, such a Member.*

Ibid. *That every true Minister of Christ must have his Ordination from the Light within only, Ibid. tho' R. B. does not say only: And,*

Ibid. *That he that Executes the Ministry without it, is a Deceiver, Ibid. Both which are true, tho' E. C. denies it, contrary to Acts 1. 8. Rom. 10. 15.*

P. 51. *That Immediate Revelation, without Study, or Learning from Men, is the most necessary Qualification for the true Ministry, Ibid. p. 316. But E. C. don't count so, it seems, tho' it be according to Gal. 1. 15, 16.*

Ibid. *That it is a Limitation of the Spirit to set up any Man to Pray or Preach in his own Will, Ibid. p. 348. But, it seems E. C. holds it is not; Is it not a strange thing, that he should oppose such sound Doctrine, so plain according to Scripture? Isa. 1. 2 Cor. 1. 1. Gal. 1. 1. What gross Doctrines doth this Man hold?*

P. 52. *That all Gospel Ministers must act as they are Divinely moved, &c. Ibid. Prop. 10. But E. C. holds they must not. Reader, canst thou own him for a Minister of Christ who holds the contrary?*

Ibid. *That all true Ministers must Preach freely, Ibid. This is that which vexeth him; what Preach freely? then farewell to all, this E. C. cannot own, not having receiv'd freely (as N. Arnold confess'd) and*

and therefore cannot give freely again, according to Christ's Command, *Math. 10. 8.* This is the Ground of the Quarrel with the *Quakers*, because they are for a free Ministry, without Money or Price; but he for Gifts and Rewards, and to make Merchandize of Souls for dishonest Gain.

That all who want true Holiness are incapable of the Ministry, *Ibid. p. 305.* It seems E. C. holds, that they that want Holiness are capable of it, contrary to *Isa. 52. 11. Luke 22. 32. Pet. 2. 5.* An Holy Priesthood, &c. but this is like his opposing Holiness as necessary to a Church-Member, *p. 50.* Such a Church and such a Ministry is E. C. for; Oh People beware of him, for he will never do your Souls good!

Ibid.

That the Preaching of Women was Propheesied of *Joel, &c. Apol. p. 328.* yea, so says Dr. Edwards, *Inquiry, p. 128.*

P. 53.

That Women Preachers were in the Apostles Days, *Ibid. yea, Phil. 4. 3.*

Ibid.

That he therefore said, they Laboured with him in the Gospel, *Ibid.* did he not say so as above? is it not strange that E. C. denys plain Scripture?

Ibid.

That in 1 Cor. the Apostle gives Rules for their Publick Preaching and Praying, *Ibid.* Dare E. C. say the contrary? when the Apostle gave direction how they should Pray and Prophecy, *1 Cor. 11. 5.* and what is Prophecying but Preaching? But if he will not believe us, hear what Dr. Edwards says.

Ibid.

This Prophecying of Women was foretold by the Prophet *Joel, 2 Ch. 28 ver.* and we read some Instances of it in *Acts 21. 9.* some of these Prophecying Women were in the Church of Corinth, and

Inquiry into four Remarkable Texts of the N. T. p. 128.

‘being extraordinarily Gifted (which was the
‘peculiar Donation of those first times of the
‘Gospel) they Pray’d and Preach’d Pub-
‘lickly.

Ibid. *That St. Philip’s four Daughters were Women
Preachers, Ibid. that they did Prophecy,* plain, *Acts 21. 9.* and that is Preaching, if he
will believe his Brother Edwards, *ut supra.*

Ibid. *That the Quakers all declare Tythes to be un-
lawful Maintenance for Gospel Ministers, Apol.*
p. 329, &c. Yes, in respect of the Gospel, not
being mentioned as such in the N. Testament.

Ibid. *That their Maintenance must be neither forced
nor stinted, Ibid. p. 331, &c.* It seems E. C.
must be both forced, and stinted. Behold Peo-
ple! what a Minister you have, that cannot
trust God or you for a Maintenance; but must
have it stinted just so much, and force you to
pay it, if you do not, whether you think he
deserves it or no; if you do not put it into his
mouth, he will prepare War against you
Mich. 3. 5. Isa. 55. 11. contrary to *Math. 10.*
8, 9, 10, 11.

Ibid. *That such a Maintenance came in with the
Apostacy, Ibid. p. 336.* yea, and let him prove
it before, by any Precept or Practice of Christ or
his Apostles if he can.

P. 54. *That every Gospel Minister must Labour with
his hands in some Lawful Employment, &c.*
Apol. p. 233, &c. yea, why not, did not the
Apostle Paul do so? *1 Cor. 4. 12. & 9. 18.* that
he might make the Gospel of Christ without
Charge.

Ibid. *That a true Gospel Minister ought not to expect
or receive any thing from such as reject his Testi-
mony, &c. Ibid. p. 335.* True, we say so, and
tha

that it is beneath the true Gospel Ministers to do, and Christ forbade it, *Math. 10. 14.* but this won't satisfie E. C. but he would have it of all, whether they receive him or no.

That Silent Meetings are to Edification, and have many great Advantages to them that attend them, Ibid. p. 354. P. 55.

That therefore they are highly necessary, Ibid. 382. Ibid.
Both which, tho' E. C. denies, the H. Scriptures and Saints practice warrant it particularly, *Isa. 40. 31.*

That to be touched with the secret Power (of God) which is felt in these Meetings, is the surest way to become a true Converted Christian, Ibid. p. 357. Ibid.
This is surely true, tho' E. C. denies it.

That they do not know any Holiness inherent in the 1st Day of the Week, Ibid. 349. Ibid.
If E. C. does, I desire him to prove it by Scripture.

That all days are alike Holy in the sight of God, Ibid. Yea, as to any Precept we find in the New Testament since the ending the Jewish Sabbath, Christ the Substance and Rest of his People being come; and to it shall the Gentiles seek, and his Rest shall be Glorious, Isa. 11. 10. Rom. 15. 12. P. 56.

That all Oaths are—unlawful, Apol. 542. But E. C. holds they are not, contrary to Christ's Command, *Math. 5. 34. Swear not at all.* P. 58.
See after all his pretence to Christ and Scripture, what respect he hath to his Commands, or Scripture either, *Jam. 5. 12.*

That the Magistrate has no Coercive Power over any in matters of Religion, Ibid. Prop. 14. P. 59.
True, not to force tender Consciences, whatever E. C. thinks they have. See *Steph. Nye of Natural and Reveald Religion, Part 1. Sect. 12. p. 87, &c. Edit. 1696.* F 2 That

Ibid. *That to Punish any according to the Church Censures, by the Authority of the Civil Magistrate is no less than to make him the Churches Hangman, Ibid. p. 490. This is apparent according to the Practice in Popish Countries; See Hickeringill's Books.*

P. 50. *They must not bow or uncover their Heads to any but God only, Ibid. p. 530. See Rev. 19. 10. See thou do it not—Worship God.*

These, setting aside his *Awkward Way of Expressing* some of them, and not in our own words, we would not deny or be ashamed of *rightly stated*; by which may appear what *Drines* he opposes (and what gross ones he must hold himself, to hold the contrary or opposite to these) and by this the Reader may Judge what strength or validity his Book is of against the Truth which we profess.

He pretends to Quote 160 out of *R. Barclay's Apology for the true Christian Divinity*, of which I have Noted about 60. and what the rest are any may Judge, the Book being common in the hands of many, and of good Repute among all that ever I heard of, except some Envious Priests.

Some more of his manifold PERVERSIONS.

Some of which I have Noted in the Beginning; in particular, how he would endeavour to turn what our Friends wrote against the former Oppressive Persecuting Powers and Governments, as if it was intended or designed against the present Government; and some I left for this Head, to be a little more Particular of them.

1. From

1. From *E. Bur.* saying (*Works* p. 273.) that the *Sufferings of the People of God in this Age, is greater Suffering, and more unjust than in the days of Christ, &c.* He sets it, That the *Sufferings of Christ and his Apostles were less, and less unjust than the Sufferings of the Quakers;* when the *Sufferings of the People of God includes all the Sufferings of that Age or Century, Ireland, Piedmont, &c.* And when *E. B.* speaks of the *Quakers* in particular, p. 498. he says, *Have they not patiently born the greatest Sufferings that any People of this Nation ever lay under since Queen Mary's days, without murmurings and discontents. See the Place whether others Suffered so?* Besides, *E. B's.* words relate more to the *Manner or Matters* for which they Suffered, than to the *Suffering* it self, viz. 'about trivial foolish Matters (without Law) as for not putting off the Hat, for Theeing Men; for denying the foolish Circumstance of Swearing—for not Paying Tythes, Travelling up and down without a Pass, and on First-Days to Meetings, not paying Fees in Courts, or Pleading in Forms, or give Security to keep the Peace, or to be of good Behaviour when required; and when did others Suffer for such things?

p. 5.

2. From *G. F. jun.* saying, p. 128. *Man hath set himself in the seat of God, and so hath dishonoured before Lawgiver, &c.* he says, *this was written in purpose against the Constitutions of Parliaments.*

p. 7.

3. And from his (*G. F's. jun.*) saying, *Ibid.* that it is *God's Right to give Laws unto all Men,* he says, *they mean the Quakers.*

Ibid.

- p. 10. 4. That what G. F. jun. writ, p. 262. in *Love to the King* (Ch. II.) by way of *Admonition* for his Safety, as if it was in hatred to him and Kingship.
- p. 12. 5. What we refuse to take in Conscience to an Oath, he perverts, as if it was in *disaffection to the Government*.
- p. 13. 6. What E. B. writ, p. 501. against the abuse of Parliaments, who made and executed Laws in their own wills over the Consciences of Men, as if against Parliaments in themselves.
- p. 14. 7. From G. F.'s. speaking (in *News out of the North*) p. 18, &c. that the Corrupt Tree of Oppression, &c. must be cut down, he applies it to all Magistrates, saying, *All must be cut down as wicked Boughs of the wicked Tree of British Government*.
- Ibid. 8. From R. R.'s. mentioning the Controversies that have been among some about the Scriptures, viz. 'Whether the 1st Pen-man of the Scriptures was *Moses*, or *Hermes*, or whether both these, or not one; or whether there are not many words contained in the Scriptures which were not spoken by Inspiration of the Holy Spirit, &c. is not (says he) the Subject of my Argument at this time. This E. C. perverts, saying, *the Quakers question the Authority of the Holy Pentateuch, and say 'tis highly Questionable who was the Author thereof*—
- p. 15. and that *They question the Authority of the whole Bible, &c.*—when they Question no such thing, only mention what others have Questioned (which any that have read *Simon's Critical History*, and *Du-Pin's Canon of the Old and New Testament* cannot be ignorant of) but our Friend says that it is not the Subject of his Argument.

Argument. 'But such Scriptures and Prophecies as have been Written and Prophefied by the Holy Men of God, as they were moved by the Spirit of God, Treating of the Myſtery of God in the Redemption and Salvation of Mankind by Jeſus Chriſt, and the Duty of Man in his Obedience to and Worſhip of the ſame God, as his Reasonable Service, for the Gift of ſo great Salvation, are the great Concerns now under our Serious Conſideration. See *Quakers Refuge*, p. 17. Now obſerve, doth this look like Queſtioning the Authority either of the *Pentateuch*, or whole Bible; what can be more unjuſt? I have been the Larger on this Head to Cite the Author's words, becauſe it hath been often made uſe of, that the Reader may ſee how little Ground there is for it.

9. From *W. P's* Saying, *Rejoyn'd*, p. 78. *Ibid.*
that upon his Adverſaries (J. F's.) Principles (viz. of Tradition) which ſo ſtrongly oppugn'd the Doctrine of Revelation or Inſpiration, he muſt take leave to Conclude in his (J. F's.) Name, that the word of God (as he call'd it) is Imperfect, and a great part of the Rule of Faith and Life, and Judge of Controverſie is loſt. E. C. ſets it as W. P's. words, that we ſay they i. e. the Scriptures) are imperfect, &c. when we never ſaid the Scriptures, as we have them, are Imperfect to the end for which they were written, viz. As a Declaration of the Mind and Will of God, &c. but only on our Adverſarie's Principles, as the Intire Word of God, and compleat Rule of Faith and Life, &c.

10. *That (on the above Principles) he J. F. ſtill) has no more Reason to believe the Truth of thoſe great things related in that part of the Scriptures* *Ibid.*

Scriptures yet remaining, than any Legend at Rome (for they pretend Tradition for their Legends as well as Scripture, if not beyond it, or above it, (if that were sufficient.) This E. C. sets, *That by their own Doctrine there is no more Reason to believe the truth of what is related in the rest, &c.* when as 'twas only on our Adversaries Principles, and not our own; and tho' our Friend W. P. relates 'How much the Authority of several of them (*i. e.* Books of the Scriptures) has been Questioned by some, and Exploded by others, though (says he) never by any of us [*mark that,*] and says, I would not any from hence should repute me so Impious, as to endeavour to weaken the Testimony of Scripture, or beget any the least Doubt of the Doctrine thereby declared. Again,

Ibid.

II. From W. P's. saying, *Ib. p. 39. that J. F. by Authorities (i. e. Traditional) can never prove the Scriptures to be given forth by Inspiration.* E. C. sets it, that were they never so pure in their Originals and Translations, yet can they never be proved by Authority to be of Divine Inspiration; what can be more unjust, if they cannot by *Authorities* (of Humane Authors) does it therefore follow they cannot by *Authority* (of the Spirit of God) neither? see his Perversion: And W. P. says (*Ibid.*) 'Far be it from me to write this in any the least *Under-value* of that Holy Record; it's only to shew the weak Foundation (*i. e. Tradition*) my Adversarie's Faith stands upon. I believe great and good things of them, and that from no less Evidence than the Eternal Word that gave them forth, which hath often times given my

my Soul a deep Savour of those blessed Truths
'it declares of.

12. In short, what *W. P.* and *R. B.* have writ, as to the *Intireness of the Copies*, and *Exactness of the Translation* (things in common to all Protestants) he perverts it, as if it was in slight and undervalue of the Scriptures in themselves, tho' we value them as much as any, and I believe he hardly durst say the contrary to some of the things he cites.

Ibid.

13. From *R. B.*'s saying, *Apol.* p. 89. That the Scriptures either are the Principal or only Rule will not follow, viz. from the Bereans searching them, or being commended for it; for we (says he) recommend and approve the use of them in that respect, as much as any. This *E. C.* sets, that the Bereans searching the Scriptures, *Acts* 17. 11. was no Argument for, but against their making them the Rule of Faith; A most horrid Perversion.

p. 16.

14. From *G. F.*'s saying *Gr. Myst.* p. 302. The Scriptures which signifies Writings, as you say outward Writings, Paper and Ink is not Infallible, nor is not Divine, but is Humane; He sets it only that we say they (the Scriptures indefinitely) are not Divine but Humane, when 'twas only the outward Writings, Paper and Ink that is so; what can be greater Injustice, or Perversion?

p. 18.

15. From what *G. F.* and some others have writ against the abuse of Scripture, in calling them the Word of God, as Christ is, and the only and Principal Rule, the Spirit being Principal, from whence they proceeded. This he perverts, as if we denied them to be the Word of God in any sense, or a Rule subordinate to the Spirit, which

Ibid.

which we never denied, but own them to be.

P. 19. 16. What we say of the use of *Reason not being sufficient* without the *Divine Light* to judge in *Spiritual Matters*; he perverts, as if we deny'd it to be of any use in matters of Religion, which we do not; tho' some of themselves have decry'd it, witness *Dr. Edwards's Preacher*, 2d Part, p. 95. &c.

P. 20. 17. And so for Immediate Revelation; because *R. B.* says in *Apol. Prop. 2.* according to Scripture, *Math. 11. 27. that no Man knows the Father but the Son, and he to whom the Son revealeth him, &c.* and that it continues, and the necessity of it, for the *Revealing* and *opening* the things of God, and good old *Truths* declared in the *Scriptures*, for the better understanding of them according to the Doctrine of many *Protestant Divines*. This he perverts, as if we held it *Sufficient without the Scriptures* (where they are) or in opposition to them, or as if there was no need of Scripture, tho' *R. B.* (and *W. P.* too) owns the use of them to the full (where Providence has order'd them) as I have shewn before.

'As *Luther*,
Calvin,
Beza, *Pet.*
Martyr,
Tindall,
Jewel,
Dr. Cra-
dock, *Chr.*
Goad, and
J. Owen.

p. 21. 18. From *G. F's.* saying, *Truth Def. p. 104.* Our giving forth *Papers or Printed Books*, it is from the *Immediate Eternal Spirit of God*, to the shewing forth the *filthy Practices of the Worlds Teachers*, &c. *E. C.* says, that hence the *Quakers* say, that the *Books and Papers* given forth by them are of *equal Authority with the Writings of the Apostles*, when there are no such words; Behold the *Forgery and Perversion* of this Man!

19. From

19. From what our Friend *W.P.* writ in his *Sand. P. 22, 23*
Foundat. Shaken, against the *Unscriptural Terms* ^{24.}
of three distinct and separate Persons, Substances,
or Subsistences in the Essence of the Godhead, or
Trinity. He turns it all as if it was against the
Doctrine of the Trinity in it self; when as we
never did deny, but always own'd and do own a
Scripture Three, *E. C.* not telling what Trinity
he means, or is for, whether a Trinity accord-
ing to Scripture, or the Schools. A Trinity ac-
cording to Dr. *Sherlock*, or Dr. *South*, who dif-
fer in 47 Particulars, or *Heterodox Propositions*,
which the latter charges the former with (more
I dare say than *E. C.* can Charge us with or
pretend we differ in) the one making it three
distinct Infinite Minds or Spirits, which the other
makes three Gods, and both on pain of *Herese*;
or lastly, a Trinity according to *Lock*, or the
Bishop of *Worcester*. If he say he is for a Scrip-
ture Trinity, we are for that (tho' the Term is
not there, nor the Text neither that makes most
for it, in some ancient Copies as I have heard)
however we own it according to Scripture and
W.P. says in that very Book *E. C.* misrep-
resents him out of, p. 32. 'Mistake me not, we
'never have disown'd a Father, Word and Spi-
'rit which are one, but Mens Inventions, which
shews the Inconsistency of *E. C.*'s. Work on
this Head; so that I need not descend to Parti-
culars, as, No. 5, 6, 7, 9, 10, 11, 13, 19, 20,
22, 23. In all which he puts Doctrine of the
Trinity as denied by us, instead of those *Unscrip-
tural Terms* which are only denied by us, and
not the Doctrine of the Trinity it self, as he must
needs know, and therefore it must be a wilfull,
as well as manifest and manifold Perversion.

Trinitarianism
charged
upon Dr.
Sherlock's
new No-
tion of the
Trinity,
410, in the
beginning.

20. From

- P. 24. 25. 20. From *W. P.'s* saying, *Address to Protest.* p. 119. *What is Christ but Meekness, Justice, Mercy, Patience, Charity, and Vertue in Perfection, viz. as to Quality.* This *E. C.* turns, as if we make the true Christ not to be a Person, but a Principle only.
- P. 25. 21. From *G. F.'s* and *W. B.'s* speaking of Christ within, or in the Saints according to Scripture, *Col. 1. 27.* he construes it as if we deny'd Christ without or in Heaven.
- P. 26. 22. From *R. Hub.* saying that *Christ's Coming in the flesh was a Figure, Pattern and Example for our Imitation* (according to *Joh. 13. 15.* *1 Pet. 2. 21.* he sets it but a Figure, &c.
- P. 27. 23. From *W. P.'s* Asking *Rejoynd* p. 299. *Did the Body God prepared for his Son to do his will in, help to constitute Christ, as much as the Apostles body did help to constitute him Paul?* This perverter sets it, that the Body of Christ doth not help to constitute Christ; as though, if it did not help to constitute Christ (because Christ was before) as much as the Apostles did to constitute him Paul (unless he thinks Paul was as much before his Body as Christ was) it did not help to constitute him at all, or in any sense.
- P. 28. 24. From *T. E.'s* not believing (*Truth Def.* p. 99. that the Soldiers Piercing Christ's Side with a Spear, was done to compleat the Offering, as if without this it would have been imperfect or defective (because Christ had freely offer'd up himself before, and said it is finished) *E. C.* perverts it, that his Blood-shedding was not to compleat the Offering; whereas *T. E.* says, 'This offering up himself (and giving himself a Ransom for all) included all his Sufferings both inward and outward, and made it a compleat and perfect

perfect Sacrifice, in which his Blood was comprehended, and concerned, as well as his Flesh, before his Side was pierced by the Spear.

25. From a Marginal Note in *R. B.'s Apol.* R. 29. p. 185. viz. *The Outward Knowledge not Essential to Salvation* (or *Absolutely Necessary* as *R. B.* says) i. e. to such from whom God hath been pleased to with-hold it; he sets it, that *Faith in him, as he was outwardly Crucified, is no essential part of Christianity*; what can be more unjust, when we have always asserted the Absolute Necessity of the Belief of his Outward Coming and Suffering where the Knowledge of it is communicated; and *R. B.* in abundant Places declares the necessity of it, particularly p. 141. as I have before inserted on the false Quotations; see the same Page with this in the Margent.

26. From *W. P.'s* saying, *Quak. a New Nick-name*, p. 6. that 'the Distinction between Moral and Christian, the making Holy Life Legal, and Faith in the History of Christ's Outward Manifestation, Christianity (viz. the only or chief or principal Part of Christianity) has been a deadly Poyson these latter Ages have been infected with, to the destruction of Godly Living, and Apostatizing of those Churches, in whom there might once have been begotten some earnest Living thirst after the Inward Life of Righteousnes (i. e. the making the Profession of the Outward Historical Part, without the Life and Power, Christianity.) This *E. C.* perverts, and sets (like his Brother *Keith* before him, from whom perhaps he took it) as if *W. P.* said, that Faith in his

his Outward Manifestation, is no part of true Christianity; when *W. P.* in that very Page asserts a firm belief in him that so appeared, (as I have shewn at large on this Head, in the false Quot. P. 35.) but says 'That Christianity stands in the Manifestation of a measure of that Righteous Power, Wisdom, Truth and Life in the Soul, which appeared so largely and gloriously in that Body at *Jerusalem, &c.* And if he thinks so much that the making Faith in the History, Christianity, in Opposition to Godly Living, should be a deadly Poyson (for take notice 'tis the making it so, and not the thing it self) what will he say to the Bishop of *Gloucester*, who says, 'that it is to be expected that those should be the worse for the Gospel, that will not be better'd by it. And Dr. *Fuller* in relation to the Ark, that 'Divine Ordinances according as their Subject receiveth them, are either Cordials, or Poysons, and the Ark brought either a Curse or a Blessing whether soever it came, yea, and doth not he that eateth and drinketh unworthily, eat and drink damnation to himself? 1 Cor. II. 29.

P. 31. 27. From *R. Hub.* Querying, Works, p. 49. (in opposition to some who held *Christ was a Creature*) when was that *Christ Created*, which you say must as a *Creature* judge the *World*? *E. C.* perversly sets it in *R. H's.* Name, that the *Man Jesus of Nazareth is not the Judge of the World*; as though if we do not own that *Christ* is a *Creature*, or that as a *Creature* he must Judge the *World*, we deny that the *Man Christ* must Judge the *World*; Oh! unjust.

Ibid. and p. 32, 33. 28. And here again, as in the Case of the *Trinity* aforesaid, because *W. P.'s Sandy Found.*

p. 16. writ against the Rigid Doctrine of a Plenary Satisfaction for Sins past, present, and to come; or that God could not forgive Sins, unless his Justice was satisfied by inflicting the Penalty of infinite wrath and vengeance on his beloved Son, who bore it in our stead, and satisfied for us, &c. this Priest sets it, as if we denied the Satisfaction of Christ in any sense; but the Question is, what and how, which they themselves are hardly agreed about. And W. P. says, p. 32. 'Not that we deny, but really confess, that Jesus Christ in Life, Doctrine and Death fulfill'd his Father's Will, and offer'd up a most satisfactory Sacrifice.

29. Likewise in the Point of Justification, from what W. P. and R. B. hath writ against the Justification of Impure Persons (whilst such) by an Imputative Righteousness (whilst not really) or the Righteousness of Christ wrought in his own Person (wholly without us) as W. P.'s words are, Ser. Apol. p. 148. This he perverts all along, as if we denied Justification by the Righteousness of Christ (Indefinitely) whether without us or within us, which we never did, and they themselves are not agreed about the term Imputed Righteousness; see Dr. Edward's Preacher, Part 2. p. 36. Dr. Stillingsfleet against Crellius, p. 269, 270, &c. Dr. Sherlock of the Knowledge of Christ, 3d Edit. p. 144, 145, &c. and the Principles and Practices of certain Moderate Divines of the Church of England; p. 126. 132. &c. both which last deny it to be a Scripture Phrase, or mention'd in the Bible, as I have shewn before, p. 73. yet W. P. owns (beyond some of them) 'that in the Scripture usage of the word Imputative, we own it, but not the 'Lazy,

Ser. Apol. ' *Lazy Sophisticated Stretch these Sin-pleasing*
P. 152. ' *times have brought it to, Christs Righteous-*
' nefs actually and inherently made ours through
' Faith, is the great ground of Justification, and
' another we own not, which is consonant to
' the two last Authors; and why had not E. C.
' Quoted this also.

Ibid. 30. *And the like of Sanctification, because we*
and p. 36. *hold none are wholly Justified, 'till Really Sancti-*
fied, or the one not Compleat without the other;
and attribute it not only to what Christ did and
suffered for us Outwardly, but also to the ope-
ration of his Light, Grace and Spirit in the Heart
and Soul, he perverts it, as if we deny'd that the
1 Joh. 1. 7. Blood of Christ hath any Influence on our Sancti-
fication, when 'tis by the Blood of Christ we are
cleansed, and perhaps differ as little from some
of the Church of England in this matter, as
some of them do from the rest, see the Authors
above.

P. 37. 31. *And so likewise as to Regeneration, much*
in the same manner.

P. 39. 32. *From R. B.'s saying, Apol. p. 181. That*
by the Operation of this Light and Seed some have
been and may yet be saved, to whom the Gospel is
not outwardly Preached, nor the History of Christ
outwardly known, i. e. such as have it not; he
sets it, that by the operations of this Light a Man
may be saved without the knowlege of the Scrip-
tures, or of Christ, as if R. B. intended it of
such as had the knowledge of Scripture and
Christ, and not such as have it not. Oh pervers-
ion!

Ibid. 33. *From R. B.'s Questioning, Ibid. p. 163.*
and p. 40. *How Christ commanding, Joh. 12. 36. While ye*
have the Light, believe in the Light, &c. in-
tended

ended his Outward Person there, E. C. turns it
 that *We are commanded to believe in this Light,*
 and not in Christs outward Person, when R. B.
 says in that very place, 'That they ought to
 have believed in Christ, that is, that he was
 the **Messiah** that was to come is not denied;
 but how they can evince that Christ intended
 that here, I see not. What can be greater Inju-
 rice than this? is this Man fit to write of Re-
 ligious Matters, that is so unjust, and will not
 do as he would be done by?

34. In short, as to most of his other Quo-
 tations concerning the *Light of Christ* which
 we testifie of, which he perverts, as if in de-
 rogation to Christ's outward appearance; for
 from our bearing Testimony to the *Light, Seed,*
Grace, Word, Spirit of Truth, and Christ
within in his Inward and Spiritual Appear-
ance according to Scripture, he would ren-
 der it in Opposition to *Christ without, or his Out-*
ward Appearance in the flesh; tho' we own him
 even in the Outward, and his *Coming and Suf-*
fering in the Flesh for our Salvation, his Resurre-
ction, Ascension, Mediation, &c. as much as
 any, and reverently Esteem his Outward and
 Inward Appearance in Conjunction, and to one
 and the same End, viz. of *Making an end of Sin,*
 and Redeeming and saving the Soul from Sin here,
 and Wrath to come; he that was the *Promised*
Seed, and afterwards Appeared Outwardly in
 the *Flesh,* being now Inwardly manifest in the
 Spirit, according to his own words, *He dwelleth*
with you, and shall be in you, the same that was
Put to death in the Flesh, being *Quickened by the*
 Spirit, which sufficiently shews his Perversions.
 By which may be judg'd how little his Opposi-

P. 404

41, 42.

John 14.

17.

1 Pet. 3.

18.

G

tion

tion signifies; and that instead of *Our denial of Christ, or what he did in the Outward*, he is justly chargeable with *denying the Light of Christ within* (as will appear more hereafter) so that having signified our sense in relation to Christ and his Light, I need not descend to many Particulars that I might insist on, as to his Perversions on this Head only.

P. 43. 35. From G. W.'s saying, *Antidote*, p. 28 that *the Light is sufficient to Salvation*, in opposition to G. K. who said it was not sufficient without something else (tho' he confessed that *the Light within in a true sense is God and Christ the Eternal and Essential word*) this E. C. perverts, that *this Light is sufficient to Salvation without Scriptures, Christ, &c.* as if its being sufficient as Christ, was meant its being sufficient without Christ; when as G. K. confess'd *the Light of Christ* as above, and so could not be without Christ; what a Perverter is this? I will say that for E. C. he is as great a Forger and Perverter, as ever I met with.

P. 44. 36. From some of our Friends speaking of *Christ being raised Inwardly* (where he hath been *Crucified Spiritually*, Rev. 11. 8.) this he construes in Opposition to his *Resurrection and Ascension Outwardly*, which we always own'd as really as the other.

Ibid. 37. From W. P, &c. writing against the
and P. 45. *Carnal Conceptions of our Adversaries about the Resurrection of the same Numerical Body that dies*, he would pervert it, as if We denied the *Resurrection*, or the *Resurrection of the Body* in any sense.

Ibid. 38. And so as to *Christ's Coming to Judgment*
and P. 46. because G. W. &c. have opposed the *Dark Imagination*

inations of some, as to *Christs Coming to Judgment in a Body of Flesh and Bones, visibly to the Carnal Eye, &c.* This he perverts, as if they denied *Christ's Coming to Judgment*, which we always believed, according to *Matth. 25. 31, 32, &c.*

39. Likewise as to *Heaven and Hell*, because we cannot own the *Gross Conceits* of some about it, as if *Heaven were an Earthly Place to see, walk in, and enjoy our outward Senses, like Mahomet's Paradise*, he perverts it, as if we denied a *Local Being of Heaven and Hell*. Ibid. 46.

Tho' we deny the *Absurdity* of some Mens notions about *Original Sin*, as if *Children were in a state of Damnation because of Adam's Sin, before they have done Good or Evil*; we do not deny but by reason of *Adam's Sin, Mankind hath receiv'd a loss and damage*, tho' we cannot believe that *Children are condemned for Adam's Sin*, 'till they come to joyn with it, and so partake of the Sin as well as the guilt, because contrary to Scripture, *Ezek. 18. 2. 3. 20.* and they themselves are not agreed in this Point; see *Dr. Edwards's Preacher, 2d Part, 33, 34. &c.* P. 47.

40. Next as to *Baptism*; because we deny *sprinkling of Infants to be Baptism*, he perverts it as if we deny'd *Baptism*, and because we hold the use of *Water-Baptism is ceased*, being *John's Baptism*, not *Christ's*; this he perverts, as if we denied all *Water Baptism* even in its time, which we do not; tho' we do not believe the obligation of it continues, now *Christ's of the Holy Ghost and Fire*, hath superseded it; for *John said, He must increase, but I must decrease*, *Joh. 3. 30.* Ibid.

- P. 48. 41. From R. B's arguing, *Apol.* p. 364. that the *Lords Prayer* was not prescribed as a Set Form, so as to use no other Prayers; he turns it that it was not prescribed by Christ, to be used by his Children, which is a very unfair Construction.
- P. 49. 42. From R. B.'s saying, *Apol.* p. 131. That God hath been pleased to reserve the more full discovery of this Glorious and Evangelical Dispensation to this our Age; he sets it, that God hath reserved the discovery thereof to be made by the Quakers only.
- P. 50. 43. From G. W's saying, *Apost. Incend.* p. 16. We must either believe thus as the true Church believes, or else it were but both a Folly and Hypocrisie to profess our selves Members thereof. This Man (to make it look like Popery) treacherously sets it only, that we must believe as the Church believes; and again,
- Ibid. 44. From R. B's saying, *Apol.* p. 273. out of which Church (viz. the Gathered of God both here and in Heaven) we freely acknowledge there can be no Salvation; he sets it, that out of the Quakers Church there is no Salvation; and then like he hath on *Josiah Coal's Works*, p. 67. just above in the same Page. But See Roger's 39 Articles, Pref. p. 14. of his own Church.
- P. 51. 45. From R. B's speaking *Ibid.* p. 341, &c. against Preaching from their own meer natural Strength and Abilities, and what they have gathered from the Letter of the Scripture, and other Books, without waiting for the help and assistance of the Spirit of God; he makes him say that it is utterly unlawful to Preach what is gathered out of the Scriptures, or any other Books. And again,

46. From

46. From R. B's saying, *Ibid.* 387. that *p. 52.*
Christ and Peter Preached from a Text or Sen-
tence of Scripture, as immediately acted and mo-
ved thereunto by the Spirit of God, and that
without premeditation; he perverts it, that True
Gospel-preaching must be without any manner of
premeditation.

47. From R. B's Commending the Benefit of *p. 55.*
Silent Meetings; E. C. says, that to be present
in such Meetings is a Principal part of God's
Worship—And again, That in Silent Meetings
every Man is made a sharer of the General Re-
freshments, &c. which is not always so.

48. From Ed. Bur. speaking (*Works, p. 522.*) *p. 57, 58.*
against the Priests running to the Powers of the
Earth for help, saying, is not this the Whore that
rode upon the Beast? this Priest sets it, That Par-
liaments are the Beast which carries the Whore
(meaning our Church) which was not the Church *1659.*
than uppermost, and so could not be meant at
that time; and if E. C. will make his Church
the Whore, who can help it?

49. From G. F. j. *p. 84.* Censuring the Manner *Ibid. 58.*
(or Abuse) 'in choosing a Parliament, and saying
that a Parliament so chosen are not like to Go-
vern for God, and the good of his People; he
makes him say, that a House of Commons (in
its self) are not like to Govern for God, or for
the Peoples good. Oh perversion! and so is the
next of G. F. j's p. 88.

50. From G. F.'s saying, *Gr. Myst. p. 5, &c.* *p. 59.*
that the Quakers have an Infallible Judgment or
Spirit to Judge of all Causes, Persons and Things
(as he quotes him) this he perverts, saying,
that they perfectly know, and can Judge of any
Cause or Person without Evidence or Juries; as

if they spoke of themselves, or extended it to such Cases; when as tho' they have the Spirit of God (as all but such as are *None of his* have) and that is *Infallible*, yet they never said *they were Infallible*, any further than as *Guided* thereby.

And many more that I could Instance of his *Perversions*, not only of our Friends *Words*, but *Sense*, from what was *intended* by them; but these are enough to Judge of the rest by, for indeed it's little else, tho' not worth while to take notice of all. In short, I defie his Opposition as not worth heeding; let them Agree among themselves, before they Quarrel with us; and I would have him know we are not to be taught our *Principles* from him, unless he knew them better, (or his own either;) but know how to *Explain* and *Defend* them according to *Scripture*. Let him do his worst; yet I have not done with him, but must *Reckon* with him further.

Concerning his unfair way of Writing.

Most of his Pretended *Quotations* seem to be rather his false *Consequences* on our *Words*, than the *Words themselves*. He commonly begins them with an *Introduction* of his own, and then adds some *Words* or other Cull'd out of two or three Pages of our *Books* to make up a *Sentence*, tho' many times as *different* as his own *Canonical Gown* and *Surplice*, and often contrary to the *Sense* of the *Words*; take them all together, and what our Friends never thought of, of which let any *Judge* (like the *Antient Tyrant* I have Read of, who used to *Cut* or *stretch* all that fell into his hands to the *Length*

or Size of his own Bed) a most preposterous way; and then thus Cut, Curtail'd, stretch'd and mingled, lay his own Brat at our Doors.

Such Clippers (says Dr. Edwards) are as bad as Coiners; it was a Rule that a Learned Writer among the Ancients prescribed himself; we ought (saith he) not to Judge of any ones Writings from a part of them, we ought not to take some Fragments, and from them to determine concerning the whole Mind of the Author, &c. And much more of this nature I could Cite against this Disingenuous way of Writing, if it would signifie any thing to such an unfair Adversary.

He often Cites 2 or 3 Pages, and sometimes more, for 2 or 3 Lines, and sometimes less, that he may have the Advantage of picking here and there to make up a Sentence, which he could not do out of one; as also thereby to Blind and Puzzle his Reader from Tracing him; else if he was a fair Adversary, why could he not set the Page to every Passage (if it was there) that we might know the more readily where to find it; several Instances of this I have Noted as I went along, and could many more. As Page 14. 3 pages of G. F's for what was in neither. P. 15. Numb. 5, 6, 8. the like. P. 17. N. 27. 34. in like manner. P. 18. N. 45. 49 also. P. 19. N. 55. 3 Books and 10 pages for less than 1 Line. P. 23. N. 12. 2 pages for 2 Sentences clapt together. P. 25. N. 8. 4 p. and yet not right in either. P. 26. N. 18. 2 B. and yet the words in neither. P. 28. N. 4. 13. 2 Bo. each, yet not right in either. P. 29. N. 25. 2 Bo. and N. 27. 3. p. 1 above 100 from the other, and yet no such words in either.

P. 30. N. 36. 4 p. yet not right. Also P. 31. N. 45. 3 p. for what is not in it. P. 35. N. 16, and 22. several pages, and none right. P. 37. N. 2. 5. P. 39. N. 9. P. 40. ten for 1 Line. P. 41. N. 37. 2 Books for little more. P. 42. N. 39, 41. P. 43. N. 54. 3 Bo. for what is not to be found. P. 45. N. 14, 15. 17 several Books and Pages (the last 10.) and yet the words not there. P. 47. N. 3, 6 p. and N. 5, 10. to little more than a Line. P. 48. N. 11. 5 p. and P. 49. N. 4. 5 p. for what is not there. P. 50. N. 7. 10 pa. N. 9. and N. 12. 2 Books. P. 51. N. 4, and 5. ten pages each again. N. 10. 3, and N. 13, 14, 5, and 6. and yet not the words in either. P. 52. N. 18. and 23. 3 each, and neither right. P. 54. N. 10. 4. yea, P. 57. N. 3, 4, 5. 20 Pages for each; is not this a *notable Quoter*? Reader, do'st think he don't love Elbow room? and many more I could give, (as P. 59. N. 6. P. 60. N. 2. and 2.) but this is enough, let any see if they can find the words in these.

Nor Book,
nor Page.

But other whiles, to make amends for Quoting so many, he Quotes none at all, nay nor Book neither when his hand is in, as P. 2. 21. 29, 30, 31. No. 39. and 44. P. 48. N. 16. 19. P. 52. N. 17. P. 56. No less than 7. neither Book or Page to, which by Numb. he sets for Quotations, and must go to make up his Number. If he says these are only Charges, then his Quotations fall shorter, and he must prove his Charges. P. 57. N. 7. and P. 59. 7. again Numb. as Quot. but no Book or Page. P. 60. 5 likewise; and P. 61. N. 8. P. 72. No. 1. P. 73. No. 4. P. 74. No. 9, 10, 12. P. 76. No. 2, and P. 85. No. 7.

At other times, Books without Pages, as P. 4, ^{Books but} 5, 6. 14. 22. 31. No. 4. P. 58. N. 14. 18. P. ^{no Pages.} 29. N. 25. No Year to distinguish Yearly Meet. Epist. and N. 4. no Page.

Sometimes he Quotes our *Adversaries Books* ^{Sometimes} instead of ours, which any may think is an ill ^{Adversaries} way to prove Charges against any. As P. 1, 2, 3, (and 4. his own) 28, 60, 71. And sometimes ^{& Words.} *Adversaries* (or others) words instead of ours, as P. 29. N. 26. P. 34. N. 12. P. 46. N. 1.

And to help make up his Number he not only ^{The same} sets down several as Quotations out of his own ^{over and} Brain, without Book or Page, but also brings ^{over again} several over and over again, as P. 13. and 51. No. 9. P. 26. No. 23. and 31. No. 42. P. 27. No. 33. and p. 44. No. 2, 3. P. 29. No. 26. and p. 37. No. 5, 6. P. 31. No. 43. and p. 46. N. (1st,) 7. P. 32. N. 9. Pt. and N. 11. P. 33. N. 2. and p. 36. N. 2. and p. 40. N. 24. P. 44. N. 2. and p. 46. N. (2d,) 3.

Some Titles of Books he sets down so darkly ^{Doubtful} and odly, that it's hard to understand them, or ^{Titles.} find which he means. As *E. B's.* P. 5. P. 26. N. 18. 23. *G. W's.* and *G. F's.* and often *Truth Def.* or *Tr. Defend.* for *Truths Defence*, and *Truth Defending*, and *Truth Defended*; there being three Books of *G. F's.* *G. W.* and *T. E.* so Intituled, that 'tis hard to distinguish one from the other, without searching them all three; so *Smith's Works*, P. 50, 51. without telling which *Smith*, there being three of that Name as I noted, and several Papers, p. 57. without distinguishing which, there being three Books of that Title; and so *Christian Quaker*, without telling whether he meant *W. P's.* or *G. W's.* or the 1st or 2d Edit. of *W. P's.* for so many there

there are, all which renders it very difficult tracing him, the trouble of which the Reader may easily judge, as also for what Reason he did it, as well as so many Pages, and sometimes none, to make it the harder for any one to Examine him; which yet I have with great Care, Pains and Diligence done, and have almost done of him, when I have set down some few of his many Lyes and Falshoods.

Having sufficiently Discover'd his False Quotations, Forgeries, and Perversions, I shall now set down

Some of his Apparent Lyes.

If we may call Men and Things by their Proper Names; If not, as he would seem to imply, P. 100. I desire to know by what Name we shall call these following.

1. *That his Book is a full Discovery of near upon 600 of their Errors, Title Page.*
2. *That they are sincerely Collected, Ibid.*
3. *That he hath been faithful in his Quotations, Pref. p. 8. which are so notoriously false.*
4. *That George Fox said he was equal with God, p. 1. When he said no such thing.*
5. *That he was the Christ, the Eternal Judge of the World, p. 2. Nor that.*
6. *That he was the Light of the World, him by whom the World was made, Ibid.*
7. *That he was that Prophet whom God promised to raise up, Deut. 18. 15. Ibid.*
8. *That E. Bur. calls G. Fox the Branch, the Star, &c. Ibid. Which he did not.*

9. *That*

9. That John Whithead speaking of him, said the Covenant of Life and Peace was in him, &c. p. 3. Nor J. W. neither.
10. That J. Naylor said of himself that he was as Holy, Just and Good as God himself, p. 4. When he said no such thing.
11. That he said he was the Lamb of God, Ibid. Which he never said.
12. That W. Dewsbury said of E. Bur. that in him all the fulness of the Godhead dwelt Bodily, Ibid. Who said no such thing.
13. That of our Saviour's Blood they say, it is not able to Cleanse away Sin, P. 5.
14. That they say, that the Sufferings of Christ and his Apostles were less, and less unjust than the Sufferings of the Quakers, Ibid.
15. That Sam. Crisp---was forced to own the Indictment, and plainly to run away, Ibid.
16. That they Charge all these Blasphemies upon the Immediate Revelation of the Holy Ghost, P. 6. When they Charge no such thing.
17. That they Preach up down right disobedience to all other Government but their own, Ibid. When they Preach no such thing.
18. They Teach that all Government but their own, or Christ Governing by them must be pull'd down, Ibid. Who do not so teach.
19. That one day the Quakers hope to have an Encouraging Opportunity to practice the Reverse of their present Doctrine, P. 7.
20. That the Quakers have at all times (ever since they were a People) discover'd a mortal Hatred against our Kings and Queens, &c. P. 8. When they never discover'd any.
21. That King Charles the First had not a bitterer Enemy in all his Dominions than a Quaker, Ibid. When there were none in his days.

22. *That no Men were more eager Promoters of that Barbarity than were the first Quakers, P. 9.*
23. *That no Men bestir'd themselves more to hinder his (K. Ch. IId,) Restoration. Ibid.*
24. *That being Restor'd, no Men seem'd more trou-
troubled for the same, Ibid.*
25. *That the King (James II.) and the Quakers
were then both of one Religion, p. 11.*
26. *That all Gowns are odious to the Quakers, and
so are all they that wear them, p. 13.*
27. *That the Quakers question the Authority of the
Holy Pentateuch, p. 14. Which we do not.*
28. *That they say, 'tis highly questionable who was
the Author thereof, Ibid. Which we don't say.*
29. *That they question the Authority of the whole
Bible, p. 15. Which we ne'er did.*
30. *That they prefer their own Writings, allowing
them the Titles they deny the Scriptures, p. 19.
Which they ne'er did.*
31. *And say they are of as great, yea of greater
Authority than they, Ibid. Which we do not.*
32. *That in all our Religious Concerns, the Qua-
kers would deprive us of the Service of the Holy
Scripture, and our Reason too, p. 20. Which
we would not.*
33. *That the Quakers all disown Jesus of Naza-
reth, to be the true Christ, p. 27. which is false.*
34. *They say that it was not Jesus who was raised
from the Dead, but the Body of Jesus, p. 29, 30.
Which is false.*
35. *And that it was not Jesus who was slain and
hanged on a Tree, but his Body only, Ibid. 30.
And so is this.*
36. *That he knows no Man who hath had the bold-
ness to tell us what this Light is (Rob. Barclay
only excepted) and yet sets down several others.*

37. *That*

37. That these are all of them the Quakers Doctrines about the Resurrection, p. 44.
38. That to Open Shops, and to Work---any Day alike, was at first their common practice. p. 56.
39. That the Quakers in the Management of their Families, are of all Pretenders to Religion the most Irreligious, &c. Ibid.
40. That they are Severe to Extremity in compelling their Children to their Meetings, &c. Ibid.
41. That they are Irreconcilable to such of them as shall forsake their Sect, Ibid.
42. That they account it no Pride in themselves to have---the most Rich and Costly Apparel, so be it that they be destitute of Ribbons and of Laces. Ibid. and p. 57.
43. That the Quakers have the Conscience to hire others both to Fight, and to Swear too, p. 58.
44. That they perfectly know and can Judge of any Cause or Person without Evidences or Furies, as was frequent in Pensylvania, p. 59.
45. That the Quakers generally Limit their Charity to their own Poor only, Ibid. For we give to others.
46. That they have not so much Charity as to Pray for us, Ibid. Which we do often.
47. That they deem it consistent with their Charity to Pray for our Destruction, Ibid. for we desire the Salvation of all, and not Destruction of any.
48. They most Uncharitably Damn all such who Speak or Write against them, Ibid. for we Damn none, and desire he may Repent.
49. That if the Power of Eternal Damnation were in their hands, not one of us could escape it, not one of us could be Saved, Ibid. The Lord rebuke

rebuke thee thou foul Spirit, that thou mayest Repent and be Saved.

50. *That the Quakers are declaredly against the Toleration of any other Sect but their own, Ib. for we would have all Tolerated as to Religion.*

51. *They would have the Church of Rome and their Mass Tolerated, rather than the Church of England and their Service, p. 60.*

52. *That they deny unto all their Children, and to all others under their Guardianship that Liberty of Conscience which they Claim as their own Due and Right, &c. Ibid. For we deny Liberty of Conscience to none.*

53. *That Richard Claridge hath been Unfaithful in his Quotations, and made them speak contrary to the whole Scope and Design of their Authors; which is Notoriously false.*

Note, I have here omitted many among his pretended Quotations that's false, because I have set them under that Head, but these are enough at present, we shall have 50 more by and by; tho' there are many others which I have not taken notice of, as his thrusting in Words and Sentences into the Quotations which are not in our Friends Books, to make them speak what he would have them, of which I could give many Instances, as that of G. F. jun.

*Near 50
more false
Quotat.*

P. 10. N. 6. that God had Removed them (i. e. the Army) but for a Season only, P. 15. N. 10. P. 16. N. 15. P. 17. N. 27. P. 18. N. 41, 48. P. 19. N. 52. P. 20. N. 1. 4, 6, 8. P. 21. N. 13. P. 24. N. 17. P. 26. N. 21, 27. P. 29. N. 26. P. 31. N. 1. P. 34. N. 6, 12. P. 35. 13, 19. P. 39. N. 14. P. 40. N. 17. 21, 22, 25, 27. P. 41.

As to his Conclusion.

111

P. 41. N. 33. P. 45. N. 13. 2. P. 46. N. 4.
P. 47. N. 4. P. 48. N. 18. P. 49. N. 3. P. 50.
N. 9. 3. P. 51. N. 8, 9, 13. P. 52. N. 18. P. 54.
N. 6, 9, 10, 3. P. 55. N. 8. 3. P. 57. N. 6. 10. and many
more which for *brevity* I forbear to mention.

And now *Reader* what thinkest thou, had not this Man a *Large Conscience* to Charge all these down right *Falshoods* upon the *Quakers*, which he can never prove; but that according to the old Proverb, he was resolved to *throw Dirt enough*, in hopes that *some of it would stick*. Is this a fit Man to write the *Pedigree of the Quakers*, that doth not know his own to be from the *Father of Lyes*? and if any are so *Credulous* as to *receive* or *believe* what he *writes*, they do but deceive their own *Souls* therein, for there is no depending on any thing he says, his *Falshood* is so great.

To Conclude, and Allude to his Conclusion.

Thus, *Reader*, I have performed what I Promised (tho' he hath not) in *Exposing* to open view the *Falshood* of this Author, and if after all this Discovery, this Man must be called a *Minister of the Gospel*, (that hath not Learned to do *Justly*, or *as he would be done by*) and his *Doctrine Orthodox*, who is so *Erroneous* as to oppose *Sound Doctrine*, then there is *Harmony in Contradictions*, and what *W. P.* said of *T. Hicks*, *Reason against Rail.* p. 65. which *E. C.* applies to the *Quakers*, I may justly Return on him, viz. *If this be his Christianity, the God of Abraham, Isaac and Jacob, preserve my Soul, from ever Coming within the Borders of such Religion,*
Amen, Amen. As

As to his *Key* I shall say little, for having Spoil'd the *Lock*, the *Key* will never fit it, or *Unlock* it; and what then is it good for; so that there is little need of saying much to it; though I could shew and detect several *Falshoods* therein. As,

P. 64. False it is, That *we deny the Scriptures to be the Word of Truth*; For we own them to be the words of *Truth*.

False it is, That *it is our Antient Testimony, that the Scriptures are not Divine, but Humane*; For we believe them (*i.e.* the *Doctrines* therein) to be *Divine*.

False it is, That *we add that the Quakers Writings are of Greater Authority than they*, For we never so said, or added; but the Priest out of his own Evil heart added that.

P. 65. False it is, That *they add that the Publick Reading of them is Needless*, For we never added that, (but the Priest in like manner as above,) but believe 'tis very Necessary and Profitable to Read them in the *Fear of God*.

False it is, That the Antient Quakers never owned the Man Christ Jesus, For we always owned him.

False it is, That *their Christ is a strange spiritual Substance, which no Man ever heard or read of before R. Barclay*; For he is no other than the Scripture declare of.

P. 66. False it is, That *they say that he ought not to be worshipped, or prayed unto*; For we never said that he was not, but believe that he is to be both worshipped and prayed unto.

False it is, That *they blasphemously say, that he was not properly the Son of God—Nor the Sa-*
viour

our of the World—Nor the Judge of the World—Nor the Promised Seed, For we never said he was not, but believe he was the Son of God, and Saviour and Judge of the World, and Promised Seed according to the Scriptures.

False it is, that they say that every true Saint is as much God and Man in one Person, as was he; for we never said so.

False it is, That they say we may come to God without his Mediation; For we never said so, but believe there is no coming to God without him, but by him.

False it is, That they say his Coming in the P. 66, 67. Flesh was but a Figure and Example for our Imitation; For we never said but a Figure, believing it was more than a Figure or Example either.

False it is, That they say this Blood of his Ibid. 67. which was shed upon the Cross, doth neither Justifie, Redeem, nor save us; For we never said his Blood doth not, but believe it doth justifie all them that lay hold of it by Faith and Repentance.

False it is, that they say, that Faith in him as he was outwardly Crucified, is no essential part of Christianity; for we believe it is Essential where it is made known.

False it is, that they deny him to be the Christ who was Crucified; For we own that he was put to Death in the Flesh, but quickned by the Spirit, 1 Pet. 3. 18.

False it is, that they are not to seek Salvation thereby, (viz. his Death) For we expect Salvation by no other.

False it is, that what Veneration we pretend P. 78. to have for the Man Christ Jesus whom they own, is not real, but pretended only; For our Veneration is not pretended only, but Real and Sincere, and the Lord will Judge this Adversary for his hard Speeches.

H

False

False it is, that *all they say in Honour of him is intended of the Light only*; For 'tis as well said of him, as he came Outwardly, as of his Light Inwardly.

False it is, that *we neither under and the same (birth of Christ) of the same Christ that they do, but of the Light, &c.* For we own his Outward Birth as well as his Inward.

P. 79. False it is, that *when we speak of Christ's Sufferings, we understand not as they do, the Sufferings of the Man Christ, &c.* For we understand it of the Sufferings of Christ as Man; for we cannot say, that he did Die, as he was God.

False it is, that *when we speak of Christ's Grave we mean not the Man they do, or his Grave*; For when we speak of his Grave Outwardly, we mean as we say, and that Christ as Man was laid in it, tho' Spiritually he is also Crucified and Buried as in a Grave, in all the Wicked.

False it is, that *the Resurrection of Christ—must not be meant of the Man whom they call Christ, for with us he was not Christ.* For we believe the Resurrection of his Manhood, and that he was both God and Man.

False it is, that *when we speak of Christ's coming to Judge the Quick and the Dead, we neither mean as they do, by Christ's coming, the coming of the Man Christ, &c.* Whatever they mean, we mean as the Scripture says, that the Son of Man shall come in his Glory, and all the Holy Angels with him—and before him shall be gathered all Nations, &c. Mat. 25, 31, 32.

P. 80. False it is, that *with us all this is to be understood Figuratively only*, For we believe it to be understood Really, tho' it may also (at least in part) have a Spiritual Signification.

False

False it is, that *what the Quakers would have us think they Believe* (as we do) Properly and Literally they do not so Believe, but Figuratively only; For what we would have them think we believe, we do believe Properly and Literally, we do really so believe; and except he pretend to know the Heart or Thoughts, how can he pretend to know the contrary.

False it is, that *they will not own that he was more than a Man, or that he was God and Man United, &c.* For we believe he was both God and Man. P. 81.

False it is, that *tho' they call him Christ, and Jesus, yet they will not own him to be the true Christ Jesus*, For we own him to be the true Christ Jesus, and none other.

False it is, that *tho' they own he did and suffered great things, yet will they not own that these were for us, and in our stead, &c.* For we believe that what he did and suffered, was for us, and in our stead.

Or, *as the only Sacrifice once for ever offer'd to the Father, to appease his Wrath against us*; For we believe he offer'd himself once for all, a Sacrifice well pleasing to the Father; but know not what E. C. means by his *Offering for Ever*; for *Once* and *for Ever* don't seem to agree well, and would have been counted an Error in the Quakers. P. 82.

False it is, that *not one of them dares to own any one of these true Christian Doctrines*, For we own all the Doctrines of Christ.

False it is, that *tho' they own the Miracles which were wrought by him, yet will they not own that any one of them was wrought to confirm all mens belief in him, &c.* For we believe they

were wrought to confirm Mens Belief in him.

False it is, that they *do plainly tell us, that Faith in a Christ without us, is contrary to the Apostles Doctrine*; For we never told them so, but believe according to the Apostles Doctrine, in Christ *without, as well as within us.*

False it is, that *W. P. saith, It was not a Man who died as a Malefactor, who was the true Mystery of the Gospel*, For Christ that died Outwardly, but now in us, is the *Mystery hid—and hope of Glory*, Col. 1. 26, 27.

False it is, that *tho' they tell us, that they all have, and always had—a Reverend Esteem of, and sincere Belief in Jesus of Nazareth, yet must all this be meer sham, &c.* For what we tell them is Real, and no Sham.

P. 83. False it is, that *what the Quakers pretend to say to the Glorifying of Christ Jesus, they intend it all of the Light only*; For we intend it not only of the Light as the Measure, but of Christ the Fulness.

False it is, that *they deny him to be the True Christ, and say he was but the Vessel, Garment, or Tabernacle, &c.* For we never denied him to be the true Christ, or said he was but the *Vessel, &c.*

False it is, that *they tell us, that whenever they speak properly of Christ, they do not mean the Man Christ, but the Light only*; For when we speak of Christ, we mean the Man Christ, as well as his Light.

P. 84. False it is, that *the only begotten Son of God, this Title they give to their Light only*; For we do not give it to the Light only, but to Christ, also, as born of the Virgin Mary.

False

False it is, that *the Son Promised*, Isa. 9. 6. *they apply to this Light, and not to the Son of the Blessed Virgin Mary*; For we apply that most properly to the Son of the Blessed Virgin.

False it is, that *the like they do of the Promised Seed in whom all Nations of the World should be blessed*; and that *they deny this to belong to our Christ, and say it belongs to their Light only*; For we believe it belongs to Christ as he came in the Flesh, and not to the Light (within) only.

False it is, that *the Title of the Head Corner-Stone they deny to our Christ, and give it to the Light only*; This is like the former, and the next;

That *the Name Son of Man*——*they appropriate to the Light only*; For we appropriate it to Christ as he came in the Flesh.

False it is, that *the Title, the Man Christ, they give to the Light, and not to our Christ Jesus, &c.* For we give it to Christ Jesus.

False it is, that *the Title the Lamb of God which taketh away the Sins of the World they appropriate to the Light also, and deny it to our Saviour*; For we appropriate it also to Christ as manifest in the Flesh, tho' as he was the Lamb slain from the Foundation of the World, it must be also understood of him, as the Light.

False it is, that *they say, it was not the Doctrine of Salvation by the Christ whom we own, but by the Light, which was the Mystery which St. Paul Preached*; For we don't say so; for Paul Preached both Christ in his Outward and Inward Appearance, but said, *this Mystery among the Gentiles, was Christ in them the hope of Glory*, Col. 1. 27.

P. 85.

False it is, that *they say*, it was not the Man Christ whom we mean, but the Light which offered it self to God a Sacrifice for our Redemption; For we believe it was the Man Christ that offered himself.

False it is, that *they also say*, that it was the Light which was Crucified and Rose again; For we believe that Christ was Crucified in the Flesh, but quickned by the Spirit, as aforesaid.

False it is, that *they further tell us*; that that very Blood of Christ—was but a Type of the Mystical Blood of this Light to be shed in us; for we never said so: But is his own false Addition.

False it is, that it is this Light which they mean, when they speak such great things of Jesus Christ; For what we speak of Jesus Christ, we mean of Christ in his Outward Appearance, as well as of his Light within.

False it is, that tho' they will not own or allow a Faith in that Christ, whom we Preach to be needful, yet they every where preach up Faith in this Light; For we always Confessed, and never denied Faith in Christ, as he came in the Outward, as well as in his Light.

Finally (to add no more) that tho' they deny Justification, Sanctification, Regeneration, or Salvation to be the meritorious Fruits of our Saviours Humiliation and Exaltation, yet do they attribute all these to the Light; for we never denied but believe all these to be the Meritorious Fruits of our Saviour's Humiliation and Exaltation, tho' they are wrought out by his Light, Grace and Spirit within.

With many more (that I have omitted) repeated over again, which I have detected before, being but a Rehearsal from the former

False

False Quotations, and depending on them; which being *Invalidated*, and his *Foundation Removed*, all his *Building* thereon falls with it.

And the following Distich is truly applicable to his whole Book, viz.

*Dum Scateant alii erratis, datur unica Libro
Menda tuo, totum est integer error opus.*

Englished thus:

Whilst others flow with Faults, but one is past
In all thy Book, 'tis Fault from first to last.

Note, This was written of such shameless Scriblers as *E. C.*

And now Reader canst thou believe what he says, *P. 99.* that *what he hath Preach'd and Written against this Sect*, as he calls us, (for it seems he Preaches against us as well (or ill) as Writes) — *he hath done it with a sound and safe Conscience*, and that — [*It was the Love of Christ which constrained him*] — What to tell Lyes? oh! for shame Repent; and that [*of all Men the Quakers have the least Cause to Complain against him for such Plain Dealing with them*] When we have so much Cause, and that most justly too, to complain of his false and foul dealing with us, but rather, as he says, *p. 63.* *believe him no more, but avoid him as a base Lyar and Deceiver*, (for they are his own words) or as *p. 93.* one that *Talks much, but Practises little*. What Credit is to be given to him in falsely Charging *R. C.* as a *Man of no Conscience* in leaving the Communion *E. C.* pretends to be of, that hath so little himself towards us; so that all his Scurrility, and whatever he Charges upon *Him* or *Us*, returns upon his own head; of which I shall say lit-

Dr. Fuller's Wor-
thies, Part
1. p. 29.
Edit.
1662.

P. 100.

tle more, tho' much more might be said; only I cannot pass by (without Remark) his *Blasphemy* against the *Light of Christ Jesus*, in calling it *Their Idol-Light within—Their False Christ the Light—The Quakers Idol—The Chimerical Light, never read or heard of before.* When the Scriptures are so full and express to it, as *Isa. 42. 6.* *Christ was Promised to be given for a Light of the Gentiles*, and so good old *Simeon* called him a *Light to Lighten the Gentiles*, and the *Glory of thy People Israel.* And *In him was Life*, and the *Life was the Light of Men—That was the True Light that Lighteth every Man that cometh into the World;* and he *Preach'd himself the Light of the World*, and that *he that followeth him shall not walk in Darkness, but shall have the Light of Life—and Commanded while ye have Light, believe in the Light, that ye may be the Children of Light:* And the *Apostles Message was to turn People from Darkness to Light*, and all things that are *Reproved are made manifest by the Light;* and if *we walk in the Light, as he is in the Light, the Blood of Jesus Christ his Son cleanseth us from all Sin*, and the *Nations of them which are Saved shall walk in the Light of it (the Lamb);* and many other Places could I bring that testify of the *Light*, and *Grace* and *Spirit* within in the *Heart* and *Inward Parts*, which is all one, tho' this Man is one of those that *Rebell against the Light*, and *knows not the ways thereof, nor abideth in the Paths thereof;* and durst he say this *Light was never read or heard of before?* how can he say so? what *Gross Darkness* is this, so to affirm and call it their *Idol-Light*, and compare it to the *Idol-God of the Priests of Baal?* The *Lord* Rebuke him for

P. 20.
 94.
 96.
 98.
 Luke
 2. 32.
 Joh. 1.
 4. 9.
 8. 12.
 12. 36.
 Acts
 26. 18.
 Ephes.
 5. 13.
 1 Joh. 1. 7.
 Rev.
 21. 24.
 Job
 24. 13.
 P. 100.

for i
 of Ch
 and
 Lord
 the L
 ence
 This
 thee
 for t
 thy l
 terec
 leav
 dem
 God
 W
 frig
 suck
 on
 not
 say
 the
 ow
 too
 not
 Ly
 Bu
 Ch
 of
 ces
 ser
 ar
 (t
 th
 it
 th
 of

for it, this is *Horrid Blasphemy* against the *Light of Christ*, and 'twill be well if he find Repentance and Forgiveness for it; which I leave him to the Lord to deal with him for, not doubting but the *Light* will plead its own Cause in his *Conscience* (for his Reviling of it) one time or other. This is that O Man, that *Checks and Reproves* thee when thou dost amiss, and *Condemns* thee for thy *Evil Deeds*, and will *Judge* thee for all thy *hard Speeches* which thou hast ungodlily uttered against it, and its Children; and I'll leave this Mark with thee, that *while that Condemns thee, thou shalt never have Peace with God.*

Wherefore *Serious and Impartial Readers*, be not frightened from *Enquiring* after Truth by this and such *Lying Envious Priests*, nor *Pin your Faith upon their Sleeves*; but see for your selves, and take not things upon trust from them, nor (as he says) *admire what they say, but Examine what they say and do*; for as he says (to use his own terms) *like Chancery-Bills* (and Exchequer too say I) *they Charge High Crimes, but prove nothing*; else as he says, *you must then observe Lying Vanities, and forsake your own mercy*: But *while ye have the Light believe in it* (as Christ Commanded) *that ye may be the Children of it*, and take heed to it in our own *Consciences*, *God's faithful Witnesses*, which never *consents to any Evil*, but makes manifest *all things that are reproveable, whatever unworthy Epithetes they* (that *Rebel against it*) may give it; but never heed them, but be obedient to the *Light*, and walk in it, that the *Benefit of Christ's Death* you may thereby come to know, and be made *Partakers of the Blood of Cleansing*: But never heed the *Priest's*

P. 91.
Ibid.
Jon. 2. 8.

Ezek. 13.
19.
Jer. 23.
32.

Priest's Opposition against the Truth, to keep you in Bondage, Body and Soul, to their own Corrupt Wills and Interest, and therefore put such frightful Vizards upon it; knowing that if you come to Believe in that, you will never follow such Blind Guides, or put into their mouths, that put Light for Darknes, and Darknes for Light, and call Good, Evil, and Evil, Good; that pervert things for handfuls of Barley, and for pieces of Bread, and cause the People to Err by their Lyes, and by their Lightness; but mind the Re-proofs of God's Spirit in your own Hearts, which is the way of Life; to the Guidance of which Divine Light, Grace, and Good Spirit, I leave thee, and recommend thee.

Unscrip-
tural
Practiees.

And now, since this *Busie Author* hath such a Faculty of finding (or making) *Errors* where there are none; what thinks he of the following Practices and Usages of himself and Brethren, which are known to be, some *Popish*, some *Hec-thenish*, and others *Jewish*? As their making Ministers at the Universities in the Will of Man, Degrees, Titles, and distinct Habits; manner of Ordination; Canonical-Oath—Studying Sermons; Preaching by an Hour-glass; Set Forms of Prayer; formal Singing of Psalms; Marrying by a Priest, and with a Ring, and these words, *with this Ring I thee Wedd, with my Body I thee Worship; Sprinkling Infants, and Signing them with the Sign of the Cross, Godfathers and God-mothers, to Promise that for Children which they can't Perform, and Confess they can't do themselves; Churching of Women; Tythes and Offerings; Hallowing Churches (so call'd) and* Ground

*Ground to Bury in ; Crosses, and Images ; Bow-
ing towards the East ; Bells ; Organs ; Queristers
and Singing-Boys—Sacraments so called (and
Supper at Noon) observation of Lent,—Holy-days,
and Times, with Mass-Names ; Calling Days of
the Week and Months by Heathen and not by
Scripture-Names ; using Plural Language to Sin-
gle Persons ; the Doffing Hat to Men ; Drinking
one to another, and Healths ; Titles of Honour,
as your Grace, Worship, Excellency, &c. Sports,
Plays, and Gaming ; Swearing on a Book, and
Kissing it ; Proctors, Apparitors, &c. Service over
the Dead, Mortuaries, &c.*

These, with several Things mentioned at
the end of my Book, Intituled *Judas and the
Chief Priests* (which this Priest Mis-quotes)
as also in *The Admonisher Admonished*, I desire and
expect he should *Prove by Scripture*, seeing neither
G. Keith, nor the rest ever *Answer'd* it ; or, *Lay
his Hand upon his Mouth* for Time to come.

Many *Unscriptural Doctrines* as well as *Prac-
tices* I could mention out of the Priest's Books,
were it not for Brevity sake ; but may on ano-
ther occasion produce ; which if ever I should,
I will not do as this Priest hath done, Quote
them Falsly, and in Bits and Scraps, to injure
the Author's Sense, but in such intire Periods,
as they shall not have Cause to say I have
wrong'd them, as he hath most shamefully done
us ; only for the present, to stay his Stomach,
and Chew upon in the mean time, seeing he
talks so much of Errors, I will give him a
few Instances, that he may know how to set
the *Saddle on the Right Horse* next time ; and
first out of a Book of *Richard Mountague*, after,
Bishop of *Norwich*.

Apello
Cæsarem.

P. 113. *That the Church of Rome is a True, though not a Sound Church of Christ.*

P. 258. *The Church of England Condemneth not the Historical use of Images—Our strictest Writers do not Condemn or Censure*

P. 253. *St. Gregory for putting upon them that Historical use of Suggesting unto, moving or affecting the Mind even in Pious and Religi-*

P. 264. *ous affections.—To Conclude, Images may be had and made, but with some Limata-
tion.*

P. 265. *To Sign with the Sign of the Cross out of Baptism, or upon the Breast, &c. no more Superstition, than to Sign in Baptism, or upon the Forehead, [but is it not both?]*

P. 288. *A Real Presence maintained by us, the Difference between us and Popish Writers, is only about the modus, the manner of Christ's Presence in the Blessed Sacrament. See also, p. 289.*

Ib. 289. *God forbid saith Bishop Bilson, we should deny that the Flesh and Blood of Christ are truly present, and truly received of the Faithful at the Lord's Table, &c.*

P. 298. *Confession of Sins to a Priest is required by the Church, before the receiving the Lord's-Supper.*

P. 307. *That the Church-Book of Ordination—acknowledgeth the giving and receiving of the Holy Ghost in Sacred Orders.*

P. 312. *That Priests have Power, not only to Pronounce, but to give Remission of Sins, &c.*

P. 313. *The Bishop of Meath was of that Opinion—and Bishop Morton in his Appeal, p. 270.*

P. 315. *That all Priests, and none but Priests, have Power to forgive Sins, owned by him.*

Pref.

Pref. p. 14. 'Without knowing and believe-
'ing the Articles or Doctrines of our Church
'(which yet is not ours, but God's) there is no
'Salvation ordinarily to be looked for, of any
'Man.

T. Roger's
39 Arti-
cles.

'That none Publicly may Preach, but such
'as thereunto are Authorized (*i. e. by Man.*)

Book,
p. 132.

'That the Effect of the Word—is not hin-
'dred by the Badness of the Ministers.

161.

'That Infants and young Children, by the
'word of God are to be Baptized (*yet pre-
'sently confesses*) by exprefs terms we be not
'Commanded to Baptize young Children.

168.

Richard Hooker saith, That by *Vertue of this*
Grace [*viz. the Union of the Flesh with the*
Deity] *Man is really made God.* Contrary to
the Scripture, which saith, *The Word was made*
Flesh, John 1. 14. but not, that *The Flesh was*
made God.

Ecclesiast.
Polity B. 5.
§. 54. p.
213.

That He [*viz. the Son of God*] *is that Man,*
of whom God *is himself a Part.*] Contrary to
1 of 39 Articles, which saith, *There is but one*
Living and True God, Everlasting, without Body,
Parts, or Passions.

Ibid.

That *The whole Person of Christ, who being*
Lord of Glory, was indeed Crucified.] Contrary
to the Apostle Peter, who saith, *He was put to*
death in the Flesh, 1 Ep. 3. 18. and therefore to
use R. H.'s Phrase, not in the whole Person,
the God-head as well as Manhood; for the God-
head could not be Crucified.

Ibid.
§. 53. p.
212.

That, *The Manhood of Christ may after a sort*
be every where, be said to be present.] Con-
trary to what Peter saith, speaking of Christ
in respect of his Manhood, *Whom the Heaven*
must

Ibid.
§. 53. p.
217.

must receive, until the Times of Restitution of all things, Acts 3. 21.

Ibid. S. 62. p. 228. That, *The Seed of Faithful Parentage is Holy from the very Birth.*] Contrary to Article 9. which holdeth Original or Birth Sin; defining it to be, *The Fault and Corruption of the Nature of every Man, that naturally is ingendered of the Off-Spring of Adam.* And if the Article be true, let E. C. tell me, How Hooker's Assertion can not be False.

Hooker's Answer to Walter Travers's Supplication to the Council, S. 9. p. 500. That, *The Assurance of things which we believe by the Word, is not so certain, as of that we perceive by Sense.*] Contrary to the Nature of Divine Faith, which carries the highest Evidence along with it. For he that believeth on the Son of God, hath the witness in himself, 1 John 5. 10. And it is the Spirit that beareth witness, because the Spirit is Truth, v. 6. And therefore brings the greatest Assurance that can be.

Golden Remains. p. 161. Edit. 3. 1688. John Hales of Eaton saith, That, *In things that tend to Christian Perfection, every Christian is Omnipotent, yea, Absolutely Omnipotent.* Where an Attribute peculiar to the Creator, is ascribed to the Creature.

Ibid. p. 151. He Interprets the Apostle's Wish, Rom. 9. 3. of being accursed from Christ, &c. to be a Prayer unto God, that for the increase of his Glory through the Salvation of Israel his Kinsmen, according to the Flesh, he might become a Cast-away, and endure the Pains of Eternal Fire.

Contrary to what the Apostle's Perswasion is in the Close of the 8th Chapter, *I am perswaded, that neither Death, nor Life, &c. shall be able*

able to separate us from the Love of God, which is in Christ Jesus our Lord.

Bishop Taylor saith, That, A Man is not bound to pay his Debts, when to do so, will take from him his Natural Support.

That, For young Lovers to lie together before Publication, is by the Canon Law called Antenuptialis Fornicatio, and is punished as if it were so indeed; and yet tho' it be Evil in the Eye of Men, and upon that account is so in it self, yet in the Eyes of God it is not Fornication.

Here are two Doors opened, the one to Fraud, and the other to Uncleanneſs; for the Incouragement of Ill-minded Men, to keep their Creditors from their Juſt Debts, and to let the Reins looſe to young Wantons for the Satisfaction of their Brutiſh Luſts.

Dr. Pierce, ſaith, That, A Man may be Poyſoned with the very Cup of Bleſſing.

That, Many have been drowned in the very Laver of Regeneration.

That, 'tis poſſible to periſh by the Bread of Life, and to drink our Miſery from the Cup of Salvation.

That, The Devil himſelf is more Orthodox (which he brings in, with a Perhaps I may ſay) than any Man living.

Ductor Dubit. B. 1. c. 5. r. 2. n. 22. p. 152. Edit. 4.

1696. Ibid. B. 3. c. 5. v. 8. n. 16. p. 714.

Sinner Implead. 1 Pt. 2. c. 1. §. 10. p. 214, 215. Ed. 1656.

Ibid. p. 217.

Ibid.

Ibid. S. 12. p. 227.

Archbiſhop

Sermons Preached upon several Occasions, p. 183. Ed. 1671. Archbishop Tillotson saith; So great a difference is there between the Representations which are made of God in the Books of the Jewish and the Christian Religion, as to give at least, some Colour and Pretence for an Imagination of Two Gods.

However it was intended, yet it is an Unwary and Dangerous Expression.

Discourse concerning Natural & Revealed Religion. p. 198. Ed. 1696. Stephen Nye saith, That many Corruptions are found in our present Copies of the Holy Bible; and that we have not now this Blessed Book in that Perfection and Integrity, that it was at first written. It is alter'd in very many Places, and some of the greatest Moment.

Ibid. p. 104. Natural Religion Comprehends all that is necessary, nay, all that can be Reasonable; here therefore 'tis best to rest, without wandring we know not well whether; if we go beyond this, we can meet with nothing but endless Diversities and Contradictions.

Ibid. p. 127. In Effect, the Constitutive and Essential Parts of Christianity are nothing, but a Revival of Natural Religion.

We find our selves obliged to the Belief and Practice, of what is really the Christian Religion; because 'tis nothing else, as to the Faith and Morals of it, but Natural Religion.

The Christian Religion, properly so called, stands upon the same Basis or Foundation with Natural Religion.

For Edward Coxon's pretendly—near upon Six Hundred of the Quakers Errors, 'twere easie

ease to return him *ten times* the Number out of his own, and the *Writings* of others of his Communion, and that of the *Clergy* too. Nay, the Method he takes with us, might afford a Catalogue far larger. But as we Condemn his Practice as Abominable; so we never have been, nor ever shall be found in it. But what we Charge, is to be seen in the *Books* we Quote; which he generally fails in.

I Close this Head, with the words of Dr. *Discourse on Ezek. 37. 22. intitled, One Nation, One King, p. 10. Ed. 1707.*
Edwards: The Generality, saith he, of our *Clergy* are Apostatized.—they neglecting to make the Scripture their Rule, and Consulting Reason instead of the Bible, and putting the Philosopher in our Saviour's Place.

Thomas Bennet saith, That the Nature of the Messiah or Man Christ, is Compounded of the Godhead and the Manhood immediately United. *Confutation of Quakerism, chap. 10. p. 113. Ed. 1705. R. C's. ob.*

This is an Assertion so grossly Erroneous, that to use his own Phrase, *Pres. p. 3. threatens destruction to the Gospel of our Lord, by Sapping the very Foundation of it.* For it lays the Ax to the Root of Christianity, and sets up a new and another Christ, than the Holy Scriptures testify of. Here *Edward Cockson* might with good Reason cry out, O horrid Blasphemy! For,

1. If the *Messiah* or *Man Christ* is compounded of the Godhead, and Manhood, then he is, as the *Socinians* falsely say, a Meer Creature. For Composition plainly implies something made out of other things, which it was not before. And if Christ be a Meer Creature, then he is not God blessed for ever. And if not God blef-

fed for ever, but a Creature produced by Composition in Time, what is become of the Foundation of the Christian Religion? what Ground have we for our Faith, and to expect Salvation and Eternal Life by him? A Meer Creature cannot Pardon and Forgive Sin, cannot Sanctifie our Natures, nor Justifie our Persons; cannot Redeem us from all Iniquity, and Reconcile us unto God. If he were a Meer Creature, he could not have raised himself from the Dead; but Death would have had an absolute Dominion over him. *And if Christ be not risen, then is our Preaching vain, and your Faith is also vain; yea, and we are found false witnesses of God;—ye are yet in your Sins; and they also which are fallen asleep in Christ are perished,* I Cor. 15. 14, 15, 17, 18.

Scripture
Proofs of
our Savi-
ours Divi-
nity, p.
220.

This one Assertion is enough to weaken the Credit of T. B.'s whole Book, and to fright any Sober Christian from the very Reading of it. For to use Dr. Sherlock's words, *It nearly affects the Cause of Christianity in its most Vital and Fundamental Parts.*

Ibid. It makes an Essential Change in the whole Scheme of Christianity.

2. If the *Messiah* or *Man Christ* is compounded of the Godhead and the Manhood, then he had no Existence antecedent to this Composition; for the Thing Compounded has no Existence, as such, before it is Compounded.

3. This Composition renders Christ to be neither Perfect God, nor Perfect Man; for if he is Compounded of both, he cannot be truly either.

4. It destroys the Distinction of the Godhead and Manhood in Christ, and of the Essential Properties

Properties of both Natures ; for if they are Compounded, they cannot remain Distinct the one from the other ; but must be either Converted, or Confuted ; which to assert, is to make Christ no better than an *Eutychian* Monster.

But in Opposition to this Gross Error, we are taught by the Holy Scriptures, to Believe that the Godhead and the Manhood, tho' wonderfully United in Christ, are yet Distinct in their Essence, and Essential Properties.

There are, saith Archbishop *Usher*, Two Distinct Natures in him ; and Two so Distinct, that they do not make One Compounded Nature ; but still remain Uncompounded and Unconfounded together.

Immanuel, or, The Mystery of the Incarnation, &c,

Each Nature remaineth intire in it self, and retaineth the Properties agreeable thereunto, without any Conversion, Composition, Commixtion, or Confusion,

p. 3. Edit. 1670.

Ibid. p. 6.

The Creed, commonly call'd the Creed of *Athanasius*, denies any Conversion of the Godhead into Flesh, or Confusion of Substance.

And the Council of *Chalcedon*, under the Emperor *Martian*, confesseth against *Eutyches* and his Followers, One and the same Lord Jesus Christ, and only Begotten Son of God, manifest in two Natures, without * Confusion, † Conversion, (a) Division, and (b) Separation.

About the Year 451.

* ἀσυχίτως
† ἀτρέπτως,
ἀδιάσπαστος.
(b) ἀχωρίτως

Bishop *Pearson* saith, That, ' The Two Natures remain Distinct in Christ Incarnate. For if both Natures were not preserv'd Compleat and Distinct in Christ, it must be either by the Conversion and Transubstantiation

Exposition of the Creed, p. 161. Ed. 1669.

‘ of one into the other, or by *Commixtion* and
 ‘ *Confusion* of both into one. But neither of
 ‘ those ways can consist with the *Person* of our
 ‘ Saviour, or the *Office* of our Mediator. For
 ‘ if we should conceive such a *Mixtion* and *Con-*
 ‘ *fusion* of Substances, as to make an Union of
 ‘ Natures, we should be so far from acknow-
 ‘ ledging him to be both *God* and *Man*, that
 ‘ thereby we should profess him to be neither
 ‘ *God* nor *Man*; but a *Person* of a Nature as
 ‘ different from both, as all mixt Bodies are
 ‘ distinct from each Element, which concurs to
 ‘ their Composition.

But such a Christ as this, is *Thomas Bennet's*
 Christ, One not of Two Compleat and Distinct
 Natures, but of Two Natures Compounded;
 out of which Composition, he erroneously fan-
 cies, arises a Certain *Third Thing*, which he af-
 firms to be the *Messiah* or *Man Christ*.

One would wonder how a Man of his Parts
 and Pretences should fall into so *Gross* an Er-
 ror, but that 'tis Just with God, to leave a
 Man to the *Darkness* of his own Foolish Heart,
 who Denies and Vilifies the *Light* of Christ,
 which leads all those, that do believe and obey
 its manifestations, into *all Truth*, necessary to
 their Salvation.

I could add abundance more of the like
 kind, but shall forbear and pass by at present
 divers other Authors that I could Collec-
 strange Passages out of, only desire *E. C.* to
 Explain me these two, which I cannot well
 omit, viz. 1. *That the Wisdom of the Serpent*
was no less conspicuous in Christ than was the
Innocency of the Dove—and that in avoiding
 the danger of Suffering, (till his time was
 come

B--- F---'s
 Design of
 Christia-
 nity, 3 Ed.
 Pr. 1692.
 p. 43, 45.

come,) He properly shewed the Wisdom of the Serpent. Seeing he said, the Prince of this World—had nothing in him, Joh. 14. 30. neither was guile found in his mouth, 1 Pet. 2. 22. That his Life was accused of Debauchery and Prophaneness. I would fain know where. But to proceed, I shall at present recommend him to Dr. Edwards's Preacher, the 1st and 2d Part, where he may find Work enough to do with his Brethren's Errors, both as to Doctrine and Practice (Exposed and Censured therein) within the Pale of his own Church, of which I shall give a few Instances, besides what our Friend Richard Claridge Recited out of the first Part, in his *Melius Inquirendum*.

70. Ed's.
Inquiry,
p. 16.

' That there wants some Reformation of our Pulpits—the Doctrines which I have thought a Preacher of the Gospel is indispensably obliged to Instruct his People in, but which I observed were either too often omitted, or, (which is worse) misrepresented and vilified—shall we not blush to be less Orthodox than the Dissenters?—That some of our Chief Principles and Doctrines cannot hold out and remain the same above fourscore years—we Interpret and Expound away our Articles, we Gloss away most of our Chief Doctrines, and this we have been doing these 40 or 50 Years, and we persist in it to this very hour—We know there are wont to be Revolutions in Religion, as well as in other Matters; there is a vicissitude in Doctrines, as well as Manners in the World, for there are certain Times and Seasons for all things, and what will not be receiv'd in one Age, will in another.—That

Dr. Edwards the
Preacher,
2d Edit.
Pref.

p. 2. 3.

10.

14.

16.

19.

31.

- ' some of those Discourses (*i. e.* *Sermons*) con-
 ' tain in them sundry unsafe Passages, concern-
 ' ing God, and the Scriptures, and Christiani-
 ' nity; and that there are bold strokes in them,
 ' which conduce to the diminishing and dispa-
 ' raging the Doctrines of Revealed Religion.—
 ' Dr. *James Harmin*, and the *Leyden Remon-*
 ' strants, are preferr'd to St. *Paul* and his Wri-
 ' tings; *Episcopus* and *Limborch* are more va-
 ' lued than the Dictates of the Apostles.
- Contents,
 P. 3. ' Some Preachers have almost Reason'd them-
 ' selves and others out of Christianity.—There
 ' are others that maintain we are discharged
 ' by the Gospel from the obligation of the Mo-
 ' ral Law.
- Book
 P. 43. ' How seldom are the People Informed about
 ' the true Nature of Regeneration, or the New
 ' Birth? How seldom is the Absolute necessity
 ' of the Knowledge of Christ as Mediator In-
 ' sisted upon? It is rare to hear the Preacher
 ' speak of and maintain the Absolute necessity
 ' of being supernaturally enlightned, in order
 ' to the right and saving understanding of the
 ' things of God, nay how often do we hear the
 ' contrary?—The Glorious Work of the Re-
 ' demption of Mankind by Christ Jesus, as it is
 ' represented in the Writings of the Apostles, is
 ' Laughed at by some, and several other Do-
 ' ctrines of Christianity are grown obsolete
 ' with them.
- P. 44. ' P. 96. ' I could not but wonder at a late
 Dr. *Fillot*. ' Celebrated Preacher, when I found him Bla-
 ' ming and Chastizing those Parents that strict-
 ' ly forbid their Children the use of Playing a-
 ' Cards, and other such like Games—such Poy-
 ' for

'son from the Pulpit will prove Contagious,
'and spread it self in a wide Circle.

P. 145. 'It is a great fault, that some Pul-
'pit Discourses have so little of Scripture in
'them; it is a rare thing to find it in some
'Sermons, as if the Preachers were asham'd of
'it—But I am fully convinc'd that this way P. 155.
'of Discourfing fhews what mean thoughts
'some have of Christianity, and the Holy
'Scriptures.

P. 184. 'I could never approve of thofe Pul-
'pit-Men, who ftand movelefs in that Place, as
'if they were tied to a Stake, a Sign that Preach-
'ing is a Martyrdom to them.

P. 200. 'We have fome at Home that out-
'do the *French*, and invent new ways of an
'Apifh and Uncouth Deportment. One is rea-
'dy every moment to throw himfelf out of the
'Pulpit, and the People that fit below him are in a
'continual fear that he will be in good earneft.
'Another reckons up all Heads and Particulars
'on the Tips of his Fingers, which he merrily
'exposes to the amuzed and gazing People.
'Others by Odd and Fantaftick Geftures of the
'like nature, delight to give the Auditors di-
'verfion.—and J. Adams's Sermons are now P. 201.
'eftimated more Foolifh and Ridiculous than
'his Name-fake of *Clerkenwell* ever was.—But 203.
'now fuch Haberdafhers of Small-Wares are out
'of Request—Jigs at a Funeral, and Laughter 210.
'at a Sermon, are prodigiously unfeafonable,
'faid one who was a Great Master of Affem- Bp. Hall.
'blies.

P. 211. 'Study and Humane Learning, and
'an exerting of his natural Parts and Endow-
'ments, are another Qualification in a Prea-
'cher,—

P. 217. ' cher—for we do not now Preach by Inspira-
 ' tion, and therefore there is a necessity of
 P. 219. ' these—Good Sense and Preaching wholly with-
 222. ' out Book seldom go together—There are several
 ' that scandalously confine themselves to their
 ' Papers, and read them but indifferently nei-
 ' ther.—Wherefore the Custom of those who ne-
 ' ver look off the Book is unnatural, and im-
 ' proper,—as Hanging down the Head, and
 ' Lodging their Chins in their Breasts.

P. 227. ' I could take notice here that the
 ' Name of *God* is lately Esteemed Low and Mean.
 ' I could quote some great Pulpit Haranguers,
 ' who avoid that Word, as if they were afraid,
 ' or ashamed of it,—and so they seldom or ne-
 ' ver use the word *Christ*, but substitute another
 ' Title, as if those simple Names of *God* and
 ' *Christ* were not as great as those they use in
 P. 229. ' lieu of them—They read the New-Testament
 ' backwards (as if it were Hebrew instead of
 231. ' Greek) and begin at the *Revelations*.—It is to
 ' be feared that Truth it self will be lost, where
 ' there is the excess of Ornament.

P. 239. ' The words *Fortune*, and *Misfor-*
 ' *tune* are very common with them, but are
 ' very unbecoming the Pulpit. By God's
 ' Grace we may mould and fashion our Fortune,
 Dr. Tillot. ' saith one, that I have often had occasion to
 ' mention; and he speaks this of the Opportu-
 ' nities and Advantages we have, whilst we are
 ' in this World, of working out of our Salva-
 ' tion; which shews that the word is very im-
 ' properly (not to say Prophanely) applied.
 Dr. Lucas. ' Fortune is used half a score times by another
 ' in his *Practical Christianity*, so unfortunate,
 ' and Mens Fortunes are terms very frequent
 ' with

with a third in his Sermons; and indeed, with Dr. Calamy.
most of the Preachers that I have heard.

P. 239, 240. 'One speaking of the Fifth of Dr. Tillot.
Novembers Conspiracy, saith it is such a Mystery of Iniquity as had been hid from Ages and Generations, such a Master-piece of Villany as Eye hath not seen, nor Ear heard, nor ever entred into the heart of Man. I ask (says Dr. Edwards) whether it be not a strange and improper application of those words of Scripture, which are spoken of a Matter of a quite different and contrary Nature—Thus P. 242.
the greatest Artists have their Failings sometimes.

P. 249. 'But it may be said of an Immetho-
dical Preacher, as one said of *Epicurus*, he hath many things huddled and jumbled together, but nothing in order. *Heaps* upon *Heaps*, every thing is preposterous and confused. *A Mortar without a Pestle, and a Pestle without a Mortar*, as the Jewish Proverb expresses this Matter.

P. 280. 'Some are unconscionable Repeaters, they make the last Sundays Provision serve the greatest Part of the next. A Man may pick out of twenty Sermons, two or three that contain all that's said in the rest.

P. 288. They might as well have taken any Text as that they do, for the Text and their Discourse are nothing a-kin—They solemnly Quote Chapter and Verse, but foolishly misapply them, they quote Scripture, tho' it be nothing to the Purpose—As he (I remember) who Preach'd on a Fast-Day in the time of the Dutch War on that Text, *Nicodemus said unto him how can these things be?* and

P. 289.

299.

‘and he was not much more to the Purpose,
 ‘who at a *Funeral* entertain’d the People with
 ‘a Discourse upon *Perjury*. Nor did he much
 ‘consult the occasion, who lately before the
 ‘*Judges* took that for his Text, *Judge not,*
 ‘*that ye be not Judged.*

P. 311. ‘They Truck for Livings, and enter
 ‘into them by *Simony* and *Perjury*, they are
 ‘greedy of *Preferments*, and use base Arts to
 ‘compass it, for they purchase their *Dignities*
 ‘with the Sale of *Honesty*, *Truth*, *Shame*, *Con-*
 ‘*science*, and *Heaven* it self; they make a
 ‘Trade of Divinity meerly to fill their Purses,
 ‘as if the Clergy were only for Heritage and
 ‘Patrimony, as their Name signifies; these
 ‘Men do any thing to be Rich, and damn
 ‘their Souls to keep their Bodies and Estates.
 ‘These *Judasses* betray Religion for Money,
 ‘and prefer the Pieces of Silver to Christ him-
 ‘self—These are Secular Priests indeed, they
 ‘Converse wholly with this World,—We plead
 ‘for the *Fus Divinum* of Tythes, and will not
 ‘let the Church be wronged by the Laity, but
 ‘we make no Conscience of doing it our selves,
 ‘and we care not how we injure others, so we
 ‘enrich our selves.

P. 319. ‘We may guess then at the Chara-
 ‘ter of those who never see their Benefices, nor
 ‘come at their Flock, unless it be to receive
 ‘their Profits. These leave their Charge as
 ‘the Ostrich her Eggs, and are not concerned
 ‘what becomes of them; they satisfy them-
 ‘selves that they Preach by Proxy, and do
 ‘their Work by Journey-men.—Not only Ava-
 ‘rice and Hunting after Wealth and Lucre, but
 ‘Ambition and Pride, and affecting Superiori-
 ‘ty

ty over one another, are unbecoming the P. 320.
Character of the Clergy.

P. 337. 'Thro' the Scandalous Lives of
' Church-men the Name of God is Blasphemed,
' for 'tis a natural thought in those who take
' notice of such Mens Lives, and behold them
' so Prophane, that Religion it self is a Cheat,
' they may well imagine that Clergy-men laugh
' among themselves (as the *Tuscan* Southfyers
' are said to have done) that they can so neatly
' deceive the People, and cheat the World.—
' Whence it is that there is nothing more destru-
' ctive to Religion than the Scandal of Priest's
' Lives, which therefore is justly reckoned by
' the Lord *Verulam* as one Cause of Atheism,
' their Evil Manners make Men question a God,
' and dispute the Truth of all Religion.

' The Rubrick hath been taught to be Read *The Prea-*
' in Bloody Letters; our Altars have reaked *cher, the*
' with Sanguinary Offerings, some of our Priests *2d Part,*
' have deserved that Title on account of their *Printed,*
' Sacrificing; we have knock'd People on the *1706.*
' head for God's sake, and for Religions sake, *Pref. p. 20.*
' whilst we have decryed the Persecution which
' the Papists are guilty of, we have imitated
' it.

' It is a melancholy Consideration that we *Book, p. 1.*
' bear the Name of Christians, and yet have lit-
' tle of true Christianity.—We wilfully indulge
' our selves in Evil Principles, we nourish false
' Propositions and Maxims, we content our
' selves with Formalities, and the outward
' and Ceremonial part of Religion, and we take
' little care to regulate our Lives and Manners
' according to the strict Rules and Laws which
' are prescribed us in the Gospel; so that at
' this

- ‘ this day there are very few that have any
 ‘ thing real and substantial to shew for their
 ‘ Christianity, Give me leave to say, that if
 ‘ the Holy Apostles were now alive, they would
 ‘ not know by our Practice and Behaviour, no,
 ‘ nor by our Principles and Doctrines that we
 P. 2. ‘ are Christians.—Many stroaks of our Divinity
 ‘ are faulty, our Christian Theology is Cor-
 ‘ rupted and Debauched, and it is the perfect
 ‘ Reverse of what it was in the days of the
 ‘ Apostles, yea, and what it was at and after
 P. 3. ‘ the Reformation.—The time is come when
 ‘ Sound Doctrine is not endured; or (which is
 ‘ the same thing) that some of the Apostolical
 ‘ Doctrines are generally neglected, yea, and
 ‘ Preached against.

D. B.— P. 34. *It is a Cruel and Harsh thing, saith a late
 Writer, that God should ruine all Mankind for so
 small a Fault, and that committed through the
 Levity of a silly Woman; and therefore Con-
 cludes that the History concerning Adam's Fall,
 and all the things that are said about it, is a
 Romance, a Legend, a Fable.*

P. 60. ‘ There are Hackney Divines, that
 ‘ mind the Hire chiefly, and we are not to
 ‘ think that such are concerned what Doctrine
 ‘ is true, and what false; the greedy Pluralist
 ‘ doth not take care about Orthodoxy, but his
 ‘ Income, and his Curate is under the Tempta-
 ‘ tion of being of the same Perswasion with
 ‘ him. Alas, how many are there that talk
 ‘ of Advancing the Church, and our most holy
 ‘ Religion, and yet design no other than the
 ‘ Worshipping of Mammon.—So that it is no
 ‘ wonder that unsound Doctrines are vigorously
 ‘ defended by some Persons. It is no wonder
 ‘ that

‘that they imploy their Tongues and Pens to
 ‘maintain that which carries its Recompence
 ‘with it, the favour of the Great Men of their
 ‘Order, Promotion and Grandeur; the expe-
 ‘ctation of this, or the actual fruition of it,
 ‘furnishes them with Rhetorick and Logick,
 ‘whets their Style, and sets an Edge on their
 ‘Arguments. This enables them to make their
 ‘way through all Objections and Difficulties,
 ‘and even to trample upon Scripture it self.

P. 64.

—‘And hence it is that we have so many
 ‘Doctrines founded only on Fancy, and Imagi-
 ‘nary Notions, which have no Foundation in
 ‘the Holy Volume.—It is no wonder then that
 ‘those who in their Search after Religion and
 ‘Truth, are led only by By-ends—never at-
 ‘tain to a Spiritual discerning of the most im-
 ‘portant Doctrines of Christianity, and the
 ‘Saving Truths of the Gospel—Whilst we Ran-
 ‘sack Libraries, whilst we are in search after
 ‘various Authors, whilst we turn over all
 ‘sorts of Books, we forget to *peruse* the Volume
 ‘of our own Consciences. This Book is out of
 ‘Request, and like an old Almanack out of
 ‘Date, and indeed is thought by some to be a
 ‘Book not worth the Perusal.

P. 79.

P. 95. ‘This (*Degeneracy*) proceeds from
 ‘their over-valuing of Reason, and their slight-
 ‘ing of Scripture—one would almost guess
 ‘from some of their Sermons, that they are of
 ‘that *Cardinal's* mind, who thus advised one
 ‘who had been Reading and Studying the Epi-
 ‘stle to the *Romans*, *Lay aside*, saith he, *these*
 ‘*Trifles, these Fooleries, for they do not be-*
 ‘*come a grave Man*; we have some of this
 ‘Gravity amongst us, we have those that have
 ‘very

P. 104.

P. 108. 'very mean thoughts of this Apostles Epistles, and
'from their despising the Doctrines contained in
'them, we can't but Infer, without breach of
'Charity, that they look upon those Writings
'as very Trivial Things,—from their Discourses
'and Sermons which have seen the Light; we
'may be apt to think that they study them, to
'pervert and deprave them.

P. 115. 'That those of the Gown are as
'giddy and wavering as any other Men; that
'Church-men play fast and loose with Reli-
'gion, that they are justly Chargeable with
P. 116. 'Inconstancy and Levity.—Thus it is as clear
'and bright as a Sun-beam, that some among
'us, by not enduring sound Doctrine, but
'Changing it for that which is of a different
'nature, have promoted Scepticism and Indif-
'ferency in Religion.—It is a very sad Refle-
'ction to dwell upon, that some of these (*that*
'*cry against Deism*) are the Persons who pro-
'mote and advance this Evil.

P. 117. 'That There are those among us who
'carry on the Design of Deism, by vilifying those
'Discoveries which are made to us by the Divine
'Revelation in the Old Testament, as well as
'in the New. The first Chapter of the Bible
'(as an Omen of what they will do with the
'whole afterwards) is Cashier'd by them.—
'The short is, that the first Chapter of *Genesis*,
'concerning the Creation and Origin of the
'World is not adjusted to Truth.—This Chap-
'ter must not pass for Inspired Scripture, be-
'cause the Creation, as it is described by *Mo-*
P. 118. '*ses*, is not according to the Laws and Princi-
'ples of Mechanism.—They go on to the third
'Chapter of this Book, and there they plenti-
'fully

fully Ridicule the Narrative given us by *Moses* concerning the Fall of our First Parents.

—If such bold Insults on the Bible be not restrained, Revealed Religion will be in great danger.—These are the precious Notions of P. 119.

some *Gotham* Divines, and this and all the rest is exactly according to the Deists tooth.—

He represents St. *Matthews* Gospel as a strange piece of Rapsody, and he tells us that the Compiling of that History was by mistake—

We may justly think that the Scriptures are not what they were at first, when they came out of the hands of the Pen-men—These P. 120.

Men are further gratified by some of our Divines. It is publicly Proclaimed to the

World that there are manifest Faults and real Repugnancies in some Parts of the Bible.

It is avouched that the Miracles and Wonders wrought by our Saviour and the Apostles, may be done by Impostors and Sorcerers]; for P. 121.

these can work as true Miracles as they did, or could.

P. 121. They tell us that they can't find the Existence of God, and the Immortality of the Soul any where Revealed in Scripture. We are told that Christians are no where bid to believe in Jesus Christ.—Another known Writer of our Church makes short work with this Article of Everlasting Punishment, and roundly tells us, that the Souls of the Wicked are Annihilated.

P. 122. Are we not then our selves the Authors of Deism, or the Patrons of it?—yea, doth he not see that they teach the contempt of the Scriptures, and of the Truths of the Gospel, those Truths which are proper and peculiar to Christianity.—If this Affront

front were offer'd to Reveal'd Religion by Laymen only, the fault would not appear so Heinous; but it is not a *Spinoza* or a *Hobbes*; it is not a *Clerc* or a *Coward* that hath done this; it is not an *Enemy* that thus *Reproaches* our Religion, then we could have born it; but it is thou, one of our Guides, and our Acquaintance. This is that which aggravates and Inhanfes the Crime.

P. 124. 'It is to be feared that the next Age will scarcely tell what Christianity is—this is that which hath half ruin'd us, and if it proceeds, will perfectly undo us.— If we Change our Doctrines in the time to come, proportionably to the Change we have made in so short a time already, we shall soon Cashire our Religion, and turn Christianity out of doors.

P. 137. 'Wherefore either let us Renounce the Sacred Canon, or Preach the Doctrines which are contain'd in it—Can you profit by that Preacher who tells you that Concupiscence, or the inclination to Sin is not Faulty or Criminal, and that undue Lusts and Desires are no Sin.

P. 181. 'One of a short Prospect may foresee that we are putting off the Mask, and appearing bare-fac'd—Wherefore the greater is our fault that we have not retained these things, that we have parted with some of our Evangelical Truths, and that some among us Teach for Doctrines the Commandments of Men.

With abundance more of the same nature that I could Quote out of this and other *Priests Books*, which I have omitted, this being enough for a Taste at present, but have much more in Reserve

Reserve against another Occasion; and if ever I am concern'd with *Quotations* again, I intend to Answer them with *Quotations* out of the *Priests Books*, being stor'd with Books now to that Purpose, and if one would make Remarks on these, what work might one make, especially if I should *wrest* and *strain* them as he hath our words, but I scorn to do as he hath done; if I should, I should think my self not fit for *Civil Society*; and now let him see if he can Charge me with *False Quotations*, as I have him, which I shall leave upon him, till he acquit himself of it; which he can never do, but by Repentance, which is all the harm I wish him.

And for as much as he hath vainly endeavour'd to deduce the *Quakers Pedigree* from the *Papists*, and also to render them *no Protestant Dissenters*. To say nothing of their Pretended derivation of their Power of *Ordination* by *Succession* through the *Church of Róme*. I would advise him to clear themselves of the *Affinity* with the said *Church*, which the said Dr. *Edwards* Charges upon them (or a great part at least) in his said Book last Cited, from P. 159. to P. 181. I have lately looked into E. C.'s said Book falsely called *The Quakers Pedigree* (for it should have been his own) and I could discover *most Notorious Abuses, Falsehoods and Perversions* in it, and the *Arguments* he makes use of to prove his said false Charge, would as well prove *mutatis mutandis*, himself to be a *Jesuit*, or any thing else, as what he brings them for, as *their Humility, Plain Cloaths, &c.* an *Argument* of their descent from the *Papists*, which is much like the *Fryars Arguments,*

K

guments, to prove his Master *St. Francis* to be like *Christ*, viz. *Christ was a Man, and so was St. Francis; Christ was born of a Woman, and so was St. Francis; Christ Lived, and so did St. Francis; Christ was on Earth, and so was St. Francis; Christ died, and so did St. Francis; Christ went to Hell, and so did St. Francis; but if he will strain the Simile so far as the Fryar did, in saying Christ came back (or rose) again, and so did St. Francis; and thereupon (because we wear Plain Cloaths, &c. tho' that is more than the Papists do, and therefore are not like them in that, any more than other things; but if they did, to) Conclude from thence that we are Papists, or came from them, we must say as one of the Fryars Hearers did, Nay, now thou Liest.*

—But if he means that some of the Quakers came out from the Papists, as many of them have from the Episcopalians, Presbyterians, Independents and Baptists; I grant in that sense that some of us have come from them, according to *Rev. 18. 4.* But this by the By.

In short, let him Answer *Edm. Hickerings* Books, and the Grounds and Occasions of the Contempt of the Clergy. The 1st and 2d Century of Scandalous Ministers. The Answer to the Scots Presbyterian Eloquence. And those here Quoted, if he want Work, and Reconcile *Dr. Sherlock* and *Dr. South* about the Trinity, and *Dr. Edwards*, and those of the Church of England in the Five Points, viz. *Eternal Election and Reprobation; Original Sin; The Imputation of Christ's Righteousness; Justification by Faith alone; and the Necessity of Special and Supernatural Grace;* and then if he hath any thing

New

New that is worth taking notice of, we will, God willing, Consider it; and in the mean time, Physician Heal thy self. And learn for time to come, to do as he would be done by, or else never pretend to the Name Christian, much less of a Minister of Christ, except he keep his Commands; for I am sure he would not be so done by: Otherwise, the Heathens will rise up in Judgment against him; for many of them, and Turks too, would blush at such Dealing; in respect of whom, and such as him, I may say (tho' I am sorry to say it) as the Bp. of Gloucester says, 'that not a few would probably have been better Men, more Peaceable and Governable, less Proud, Uncharitable, Unjust and Cruel, would have judged more truly of their Duty to God, their Neighbours and themselves, had they made no Claim to the Title of Christians; which is too much verified in such as E. C. But all the Harm (as I said) I wish him, is, his Repentance for all his Hard Sayings and Unchristian Dealing, and desire his Salvation, that the Thoughts of his Heart may be forgiven him, as I do the Injury he hath done me. And with this I shall Conclude, and leave him at present, and the Reader, and Rest,

*Design of
Christian.
3d Edit.
Pr. 1699.
Preface:*

A Friend to all Men,

London, the 7th of the
12th Month, 1707.

JOHN WHITING.

THE Postscript.

I Heard nothing from Priest *Cockson* (after *Rich. Viver's* Letter) till the 5th of the 12th Month, when a Letter of one *John Shewer* (unknown) was left at my House by an unknown Hand, signifying, “ That he was Requested by Mr. *Edward Cockson* to send him “ one of my Books——out of which, he understood I Charg’d him with a False Quotation, which would take up some time before “ it could reach his Hands; and in the mean “ time he had Requested him to acquaint me “ that I should have an Answer in a very little “ time to my Letter ; which shew’d the weakness of the said *E. Cockson* in making use of my Book before he had it; so that like the Proverb it seems, *He Reckon’d before his Host*, and so must Reckon again; and a Month after I had Charg’d him with a False Quotation, he sends for one of my Books, to see whether it was so, or no; by which any Man may Judge what Credit his Book is of.

And the 12th of the same I Receiv’d a Letter from him, wherein *he owns his Mistake*, as to the Pages Quoted, and that *his Common-place-Book had lead him thereinto*, for which (said he) *I must beg the Reader’s Pardon, who alone is wronged*

wronged thereby, as if I was not; which shews his Unfairness, as the other did his Falseness; and instead of proving the words, tells of his Concluding, Saying, "The Quakers distinguish between Jesus, and the Body of Jesus, and thence conclude (says he) that they thereby utterly deny that that blessed Man Jesus, and his Body, had any proper and meritorious share in our Redemption. To which I Answered, That if the Quakers did so distinguish, there was no such Conclusion to be drawn, for the Scriptures distinguish between Jesus, and the Body of Jesus, as Heb. 10. 5. *A Body hast thou prepared me*, Matth. 27. 58. *He begged the Body of Jesus*; and many other Places; and hoped he would not conclude from thence, that the Apostle and Evangelists utterly denied that that blessed Man Jesus, and his Body, had any proper and meritorious share in our Redemption, and that in putting his Conclusions instead of my words, he had Confuted himself, and given the Lye to his own Book; and that at that rate, there is not one Quotation in his Book to be depended on, &c. but he pretending to prove the words out of other Pages of my Book, and that he would come to London to meet me, I put him on doing it, telling him I expected he should prove it, and that I was still content the whole Controversie should turn on this Point, and offer'd to meet him before the Bishop of the Diocese, with his Leave, whom I at last met with, and laid before him the Abuse we were under (and me in particular) by a Clergy-Man in his Diocese, shewing him the said Priests Book, and the several Pages in mine, which E. C. Referr'd to, and which

which he Read, but said little to it, only *that it might be a mistake of the Print, and that it might be in some other place*—I said *nay*, there was no such thing in my Book; He said, if he had wronged us (or me) we might Print again to manifest it, which I have now done, the said E. C. having given me no Satisfaction, nor proved the words, according to my Letter, which was Dated the 23d of the 12th Month, 1707. since which, I have heard nothing from him to this 20th of the 3d Month, 1708.

Edward Cockson, Book, p. 14. saith, ‘ I have ‘ in the Title Page hereof, promised a True ‘ and Faithful Dissection of the Foxonian Quakers, and to lay their Insides open to the ‘ World: And yet in Contradiction to himself, hath not the Word Foxonian in his Title-Page. Foxonian Quakers is a Nick-name, which we own not; and he that diligently reads E. C’s Book, and my Answer, may plainly see, that his Dissection is of none but the Cocksonian Quakers, viz. such Quakers as he himself has Coined in the Mint of his own Bussie Fancy, and put his own Image and Superscription upon. The Child he has laid at our Door, is a Brat of his own Begetting; for we do utterly disown it, being the Monstrous Offspring of his own Wanton Brain, and bearing the Ugly Features of his Mithapen Imagination.

Page 28. He bids, ‘ Adieu unto R. Claridge ‘ and his whole Party; wishing Him a Sounder ‘ and a Better Conscience, and Them a Sounder ‘ and a Better Cause. Where observe, Reader, according to the Rules of Grammar, the Comparatives of Sounder and Better, presuppose the Positives

Positives of *Sound* and *Good*: So that if there is any Sense in what he says, *R. Claridge* has by *E. C.*'s own Confession, a *Sound* and a *Good Conscience*, and the *Quakers* a *Sound* and a *Good Cause*. Which is also again in Contradiction to what he says, *Pref.* p. 5. where he is pleased to mis-call *Him*, *Unconscionable Apostate*, and charges *Them* (but most falsely) in the Title-Page, with near upon 600 Errors and Blasphemies.

Page 101. He declares his Implacable Hatred and Enmity against us: Contrary to the Command of Christ, *Love your Enemies*, &c. For *E. C.* peremptorily concludes, **I will never be Reconciled**; making no Distinction between our Opinions and Persons, but resolving to Hate our Persons for our Opinions sake; tho' our Opinions are Sound and Orthodox, being built upon the Foundation of the Apostles and Prophets, *Jesus Christ himself*, being the Chief Corner-Stone, Ephes. 2. 20. Against which, the Gates of Hell shall not prevail, see Mat. 16. 18.

ERRATA.

Page 10 l. 14 after p. 5 add, and in *Answ. to the Phanatick Hist.* p. 13. p. 14 l. 13 r. *Kings*. p. 21 l. 30 31 r. And especially *Quakerism* a New Nick-name, p. 165—They are (says he) an ill-bred, &c. p. 35 l. 9 r. true Christianity. p. 48 Marg. for 15 r. 105. p. 65 l. 13 r. they were. p. 67 l. 32 for 150, r. 165. for 400, r. 385. p. 68 l. 24 r. Scripture Commands. p. 69 l. 29 r. Snake. p. 77 l. 4 r. see 1 Cor. 12. 9. Gal. 5. 22, p. 94 Marg. against l. 17 add *Pisgab Sight*, p. 251. and l. 22 after came, add see also Dr. Pierce of being poisoned with the Cup of Blessing, p. 127 of this Book. p. 95 l. 18 r. Real. p. 98 l. 8. dele only, p. 103 agr. l. 18 add in Marg. Double Quotations. p. 114 l. 5 r. under Hand. p. 119 Contents at Head, r. His Falshoods. p. 126 l. 23 r. —yea, p. 128 l. 11 dele now. l. 29 for upon, r. on. l. 31 r. Cockson. p. 143 l. 28, 29 (of Everlasting Punishment) should be in Italick and () it not being Dr. Ed's. Words just there.

On a Review, I find a few more *Errata's* of the Press, which the Reader is desired to Correct, or not Impute to the *Author*.

Page 8 l. 31 r. *calls this*. p. 30 l. 7 for 16, r. 10. p. 43 l. 22 r. *say they*. p. 47 l. 23 r. *this Light*. p. 48 l. 2 r. *Scriptures*. p. 61 l. 8 r. *own Pleasures*. p. 63 l. 25 r. *but still*. p. 69 l. 12 r. *defects*. p. 73 l. 8 r. *the Nature of that*. p. 74 l. 20 f. *and, r. or*. p. 79 l. 19 r. 276. p. 81 l. 9 r. p. 10. p. 86 l. 16 f. *the, r. that*. p. 87 l. 26 (*i. e.* p. 88 l. 5 f. *their, r. our*. p. 90 l. 31 f. *forth, r. out*. p. 106 l. 18 r. *a faithful*. p. 107 l. 1 r. *said that*. l. 23, 25. r. *Governments*. l. 26 r. *Christ's*. p. 108 l. 9 f. *to the, r. unto*, l. 10 dele *they*; l. last, add p. 38. p. 109 l. 2 r. 45. p. 110 after *Authors*, add *Pref.* p. 8. p. 114 l. 15 r. *Man whom*. p. 115 l. 9 dele the last *that*. p. 116 l. 16 after this— p. 125 l. 9 dele the last *the*. p. 138 against l. 21 add p. 316. p. 141 against l. 19 add p. 84. p. 150 l. 30 r. p. 88.

And add out of Dr. E's.

P. 139 l. 11 after *World*, > They are tempted to think, that the Name and Function of Priests are used only to warrant Vice, and Legitimate Evil Practices, and that a Gown and a Cassock are taken up only to cover Prophaness and Debauchery.

P. 140 l. 34 after *Mammon*, > We may apply to our times what the Platonic Philosopher said of his, *Merchandizing and Huckstering are to be found every where*; and hereby Mens understandings are perverted and blinded, and their Judgments Debauched.

P. 141 l. 10 after *self*, > Some of the Doctrines they maintain are so improbable, that we have Reason to think, that they believe not what they say, but that they are otherwise perswaded than they profess to the World; only they are resolved to gratifie some base Humour or Interest; and therefore they strike in with the prevailing Party, for Gain and Advantage, as the *Fackal* hunts with the *Lion* for part of his Prey.

P. 144 l. 13 after *us*, > This hath advanced the Cause of *Deism*, and will lead to *Atheism* at last.